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CHRONICLE

Titanic Lost.—As our present issue goes to press the world is stunned by the meagre reports of the greatest marine disaster in the history of ocean traffic. More than 1,500 persons, it is feared, sank to death early on April 15, when within four hours after she crashed into an iceberg, the mammoth White Star Line Steamer Titanic, bound from Liverpool to New York on her maiden voyage, went to the bottom off the Newfoundland Banks. Of the approximately 2,200 persons on board the giant liner, some of them of world-wide prominence, only 868, at this writing, are known to have been saved, and most of these were women and children. They were taken from small boats by the Cunarder Carpathia, which called to the rescue by wireless appeals for help, found when she ended her desperate race against time only the boats, a sea strewn with the wreckage of the lost ship and the bodies of drowned men and women. The first news of the disaster came from the steamer Carpathia, and revealed that by the time that vessel, outward bound from New York, reached the scene the doomed vessel had sunk.

Left on the surface were lifeboats from the Titanic, and in them the survivors of the disaster. For the rest, the scene as the Carpathia came up, was one of desolation. All that remained of the \$10,000,000 floating palace, on which nearly 1,400 passengers had been voyaging luxuriously to this side of the Atlantic, were some bits of wreckage. The biggest ship in the world had gone down, snuffing out in her downward plunge, it appeared, hundreds of human lives. Among the passengers were Col. John Jacob Astor and his wife, Isidor Straus, Major Archibald W. Butt, aid to Presi-

dent Taft; George D. Widener and Mrs. Widener, of Philadelphia; Mr. and Mrs. Henry S. Harper, William T. Stead, the London journalist; F. D. Millet, the artist, and many more whose names are known on both sides of the Atlantic. Major Butt was reported to be the bearer of a letter from the Pope to President Taft, in answer to the President's formal congratulations for the creation of the American Cardinals.

In the cabins were 230 women and children, but it is not stated how many were among the 740 third class passengers. In the first cabin there were 128 women and 15 children, and in the second cabin 79 women and 8 children. The boats of the Titanic were the very latest in the lifeboat line, wide and non-sinkable, and capable of accommodating 50 passengers, in addition to the crew.

The place where the Titanic sank is about 500 miles from Halifax, and the water at that point, about seventy miles south of the Grand Banks, is at least two miles deep. It is midway between Sable Island and Cape Race.

Trade with Philippines.—According to reports received by the Bureau of Statistics, Department of Commerce and Labor, the trade of the United States with the Philippine Islands has more than doubled since the enactment in 1909 of the law providing for the free interchange of merchandise between those Islands and the United States. The total trade with the Philippines for the eight months ended with February, 1912, amounted to over 30 million dollars, against less than 14 million in the corresponding months of 1909, the year preceding the enactment of the law admitting domestic merchandise from the United States into the Philippines

free of duty, and domestic products, except rice, of the Philippines into the United States free of duty. The increase in exports from the United States occurs in nearly all of the important articles forming that trade, but is especially marked in cotton goods, manufactures of iron and steel, and a large variety of articles, the product of the manufacturing establishments of the country. On the import side the principal increase in merchandise is in sugar and tobacco. The total value of sugar coming from the Philippine Islands in the eight months ending with February, 1912, amounted to eight and a third million dollars, against one and a half million in the corresponding months of 1909.

Hero of Three Wars.—With military and religious ceremony, the body of General Philip Kearny was taken from its resting place of fifty years in Trinity churchyard in New York and removed to Arlington, Va., where it was reinterred with all military pomp in the National Cemetery. General Kearny was born in New York City in 1815. About 1838 he was sent by the Government to Europe to study the French cavalry tactics, afterwards joining the chasseurs d'Afrique in Algeria, and receiving the cross of the legion of honor for his bravery. As a cavalry officer in the Mexican War he won distinction under General Scott, and lost an arm in the advance on the City of Mexico. In the Italian war of 1859 he served as a volunteer aid on the staff of General Maurier, was in the battles of Magenta and Solferino, and received from Napoleon III for the second time the cross of the legion of honor. He held important commands early in the Civil War, and after the battle of Malvern Hill, at which he commanded a division of the army, he was raised to the rank of major general. He lost his life at Chantilly September 1, 1862.

Clara Barton.—Miss Clara Barton, founder of the American Red Cross Society, and one of the most widely known women of her day, died at her home in Glen Echo, Md., on April 12, at the age of ninety-one. Born at North Oxford, Mass., she was a teacher in early life, and from 1854 to 1861 held a clerkship in the United States Patent Office, Washington, D. C. She served with great distinction as a volunteer nurse in the Army of the Potomac from 1861 to 1865, and then established at her own expense a Bureau of Records of Missing Men, rendering a service to thousands of persons all over the country who had lost relatives during the war. She did effective duty as a member of the Society of the Red Cross in the Franco-German War of 1870-71, and on her return to this country succeeded in having the Red Cross Society recognized by the Government under President Arthur. As first president of the American Red Cross Society she represented the United States in several international conferences, and was active in the work of relief in the Russian famine of 1892, the Armenian massacre of 1896, and in Cuba before and during

the war of 1898. Germany, Russia, Spain, Belgium, Switzerland, Austria, Turkey decorated her in recognition of her services to mankind, and she was honored by this country as its delegate to the international conferences at Geneva, Karlsruhe, Rome, Vienna and St. Petersburg. History will link her name with that of Florence Nightingale, the "Angel of the Crimea."

Gen. Frederick D. Grant.—The death of Major General Frederick Dent Grant, which occurred on April 12, ended a career of honorable distinction in the field of public service. As a boy he accompanied his father, Gen. Ulysses S. Grant, in several of his campaigns, and witnessed some of the great battles of the Civil War. After his graduation at West Point in 1871, at the age of twenty-one, he entered the service as a cavalry officer, and ten years later resigned from the army for employment in civil life. In 1889 President Harrison appointed him Minister to Austria, and from 1894 to 1898 he was one of the police commissioners of New York City. When the war with Spain began he entered the volunteer service, and in recognition of his conduct in that war he received a commission as a brigadier general in the regular army. Seven years ago he was promoted to the rank of major general, and at the time of his death was Commander of the Eastern Division of the United States Army.

Mexico.—After personally reading his message before the assembled Congress, President Madero listened to a long lecture from Señor Obregon, President of the Congress, who took the occasion to express his views and to indicate a course of action. This was directly against the Constitution, which directs that the answer of Congress shall be couched in general terms.—Touching upon foreign relations, President Madero's message says: "The important daily papers of the United States, its most distinguished statesmen and its deepest thinkers, as well as all those who have legitimate business interests in Mexico, understand well that 'intervention' is only a euphemism for war, since this nation (Mexico), despite the deficiencies from which it suffers, or which are attributed to it, in the political order, loves its independence and its dignity more than its very life."—The Government has withdrawn from the consideration of the Congress the proposal to extend martial law to the whole country.—A numerous signed petition for the suppression of the vice-presidency by constitutional amendment has been laid before the Congress.—The revolutionary troops, under Orozco, shot an American named Fountain, who had been serving in the Federal ranks and had been captured. The pretext was that he was attempting to escape. The Mexican civil law authorizes those in charge of a prisoner to shoot him in such a case. The proceeding has cloaked many an assassination in time of peace.—Orozco is also charged with seizing des-

patches from Washington to United States consular representatives.—The proposal of Provisional President Vázquez Gómez has been made public. He will lay down his arms if Madero resigns.

Canada.—Mr. Borden assured the defenders of the school rights of Keewatin that the Manitoba Government would protect those rights, which are identical with the fundamental rights of all the western provinces. Accordingly the Manitoba Minister of Education carried a Bill to define rather than to amend the existing Public School law. The net result is that the right of Catholics to a teacher of their own when there are forty Catholic children in town schools and twenty-five in country schools has been extended to the classes in the schools, so that any class containing the required number of Catholic children is to have a Catholic teacher, if the parents desire it. Otherwise there is no change. Catholics must use the books decreed by the school-boards. Their religious instruction is made odious to the children since it may be given only after school hours; while the Protestant majority of the larger school-boards will be able to nullify by a little gerrymandering the concessions as regards classes. Moreover the standing grievance remains that the condition of Catholics is barely tolerable or frankly intolerable according to the politics of the Government of the day. Mr. Borden may call this protection of Catholic rights; and Catholics of a certain stamp may be displeased that Catholics of another kind will not accept it as a final settlement. The Manitoban Minister views it differently. He assured the Protestants of the Legislative Assembly that the only object of his Bill is to make things easier for the Boards of Education and will have no result in favoring either separate schools or bi-lingual schools.—The Industrial Workers of the World, under leaders arriving from the United States for the purpose, are not only driving men by armed force off the construction works of the Canadian Northern Railway, but are also compelling the cooks in the construction camps to feed them and holding up the supplies going into these camps. A large police force has been sent to keep them in order, and the local militia is in readiness in case it should be needed.—The West Indian delegates have completed their reciprocity negotiations with the Federal Government. The conditions agreed on will not be published until they are submitted to the Dominion and Colonial legislatures.—In view of the completion of the Panama Canal a floating dock for Vancouver has been contracted for. It will be the largest on the Pacific coast, will accommodate ships of 15,000 tons, and will cost a million and a half dollars.

Great Britain.—The coal miners have gone back, generally speaking, to work; but in some places they are remaining out and preventing by force the reopening of the mines.—Noisy public meetings have been held to protest against the sentences imposed on the editors of

the *Syndicalist*, and the writer of the article in it addressed to the army, and also against the impending prosecution of Tom Mann. The Home Secretary has reduced the imprisonment of the two editors from six months to one month, and that of the writer from nine months to six. He has remitted entirely the hard labor.—The Unions paid out for allowances during the strike over six million dollars, and in many cases have exhausted their funds. Some \$500,000 was subscribed in charity for the benefit of the sufferers, of which the King gave a thousand guineas and the Queen and Queen Alexandra a thousand pounds each.—The White Star Company's appeal against the decision in the Hawke-Olympic collision has not been heard yet. The question of suction played a considerable though indirect part in the first trial, the officers of the Hawke contending that the suction of the larger vessel drew theirs out of its course against an opposing helm, while the White Star Company ridiculed the theory. This seems to have been confirmed, for the Titanic leaving Southampton acted so strongly on the New York, of the American Line, lying at her pier, that some of the cables were snapped and the ship's stern swung out so that a collision was hardly avoided.

Ireland.—The Prime Minister introduced, on April 11, "The Government of Ireland Bill," twenty-six years since Gladstone proposed his first measure of Home Rule. The main provisions are: A Parliament consisting of (1) a Senate of 40 members to be nominated at first by the Imperial and later by the Irish Executive, (2) a House of 164 elected representatives, both houses in case of disagreement to sit in joint session. The Lord Lieutenant will preside over the Executive, and can suspend or veto any act by instruction of the Imperial Executive. Pending the time when the present Irish deficit, estimated by Mr. Asquith at \$7,500,000 annually, can be converted into a surplus, the collection of taxes remains with the imperial service, and the British Exchequer will transfer to Ireland the amount of present expenditure, which is to be determined by a board of two Irish and two English nominees and a chairman appointed by the Crown. The Irish Government will also have the postal revenue, and a sum to be diminished annually from \$2,500,000 the first year till it reaches \$1,000,000. The Irish Parliament may reduce or discontinue the imperial taxes, except the income tax and the stamp and estate duties, and it will also have power to alter the excise duties, but, except in the case of beer and spirits, it may not add to the custom duties a greater increase than 10 per cent. It will have control of the Postal Services at once and of the Constabulary in six years. The Imperial Government will control land purchase until completed, and Insurance and Old Age pensions until such time as the Irish Parliament shall demand their transfer to itself. There will be an Irish representation in Westminster of 42 members, or one for every 100,000 of the population. The many safeguard-

ing clauses, religious and otherwise, are not of practical importance. The Bill was commended in its main features by Mr. Redmond and received a more modified approval from Mr. O'Brien. The *Dublin Independent*, which has been insisting on fiscal autonomy, says: "The Bill gives us three-fourths of what we expected and probably one-half of what we demanded. The measure cannot be regarded as final."—The General Council of the Irish County Councils approved unanimously April 3 the findings of their Standing Committee on the financial requisites of a Home Rule Bill. They include Irish control of all Irish taxation, of the Post Office and the Constabulary, and considerable financial readjustments in compensation for previous over-taxation and future imperial advantages. They would accept a lesser measure, but would not deem it final. The General Council is the most representative and competent body in Ireland in matters of finance.

France.—A report was made on the accounts of the suppressed convents, and it was declared in the Senate that only \$6,000,000 or 30,000,000 francs had been so far realized from the sale of the property. Waldeck-Rousseau had estimated that the robbery would net 1,000,000,000 francs. Combes, who was the head of the Investigating Committee, bemoaned the peculation of the liquidators, the extravagant payment to counsel, the delays in the cases and the mock auctions of the property. There are still 1,070 houses to be sold. As far as can be made out about 200,000,000 francs have been pocketed by the receivers and their friends.—A telegram from Fez to the Minister of Foreign Affairs announces that the Sultan has accepted the protectorate of France. One of the conditions is freedom of religion. There are 5,000 French soldiers in Fez.

Italy.—While the Italian squadron was bombarding Zara, which lies to the west of Tripoli, a large force direct from Italy landed at an important strategic point on the coast of Libya.—Reports of the Pope's sudden death alarmed the world on April 14. It was found that they emanated from Madrid. Attempts to get in connection with Rome were interrupted at that moment in an unaccountable manner. It was finally cabled that the report was without any foundation.

China.—Russia has decided to participate in the new Chinese loan, but declares that her interests in Turkestan, Manchuria and Mongolia must be safeguarded.—No date has as yet been assigned for the meeting of the Coalition Cabinet at Peking. The southern delegates seem loath to journey to the northern metropolis, which is still dominated by the army, and Yuan Shi-Kai and the Assembly are not in perfect harmony, as he thinks that the President of the Republic should have more power and a longer term than the Assembly has decreed.—Troops in the south are clamoring for their back pay,

which the powers' delay in granting the big loan has withheld.—Yuan guarantees full religious freedom to all Christian sects, and Occidental suffragists are envying their Chinese sisters who have been promised the ballot.

Portugal.—The royal palace of Necessidades has suffered from unknown hands. Objects of art, including some masterpieces of Benvenuto Cellini, have disappeared, and the wine cellars have suffered from Republican thirst. Even the royal automobiles have vanished into thin air. The Government, however, gives out the consoling news that the inventories made after the flight of Manoel have been preserved intact.

Germany.—The rumor which had been widely spread that Count Bernstorff, the German Ambassador at Washington, is to succeed v. Kiderlen-Waechter as Minister of Foreign Affairs, has been officially denied. The retirement of the latter is not even under consideration.—The example of the Heidelberg University in opening a subscription list to make a present of an airship to the Emperor, was instantly followed by many German cities, as we have already reported. The contributions steadily pouring in are evidence of a most unexpected display of loyalty and patriotism. The success of the project, thus suggested, of creating an entire flotilla of airships is no longer doubtful. The movement begun by nine of the leading cities has now spread throughout the empire. Special interest is being shown by King Frederick August of Saxony, who has given all possible encouragement to the enterprise, and will personally present the purse to the German Emperor. The donors are to decide upon the names to be given to the various ships, but the types of construction are to be selected by the General of Infantry, v. Heeringen. In this way the best results can be assured.—The same energy is likewise directed to the building of airship stations. At Strassburg and Metz this work has already considerably advanced. It is now to be extended to Posen, Breslau, Graudenz and Thorn. For all these places airship stations have already been officially assigned. The special aeronautical training which many of the army officers are at present receiving will preclude all difficulties that might arise from the necessity of instantly manning an aerial flotilla. By the end of the year there will be presumably a hundred German officers with certificates of the final pilot examinations.

Hungary.—The students at the Gymnasium in Przemyśl, Galicia, have begun a strike in defiance of the authorities, and have served a notice upon the director of the institution that his death sentence has been passed by them. A vigilant police protection has therefore been accorded him, since it is believed that the students will not fail to carry out their threat if the opportunity offers itself. Insurrections have likewise taken place in other educational institutions throughout the country.

QUESTIONS OF THE DAY

Irish Bishops and English Vetoes*

Now that Catholics in the English-speaking world are enjoying civil equality with citizens of other faiths, it is difficult to place ourselves in the mental attitude of our brethren of a century ago, who were painfully struggling against all the powers of a powerful empire to shake off the grievous disabilities which they had inherited with their faith as the price of its profession. The task is rendered still more difficult by a false historical tradition. The usual accounts of the struggle for Catholic Emancipation inform us, either directly or by implication, that the Catholic bishops were willing or eager to take it at any price the Government cared to offer; that they accepted readily, or even suggested, the arrangement by which the Government should nominate to Catholic sees or veto ecclesiastical nominations, in compensation for civil pensions guaranteed to priests and bishops; and that it was only the heroic opposition of O'Connell and the Irish laity and clergy that nullified this more or less perfidious plot. The original documents show that, so far as the Irish bishops are concerned, there is not a particle of foundation for this widely disseminated myth, and Mgr. Ward renders a distinct service by bringing enough of them to light to destroy forever the curious misconception. Though he has undertaken to tell the story of English Catholics only, he is convinced that "a comprehensive History of Catholic Emancipation can only be written from an Irish standpoint," and he outlines in the preface the dual nature of the struggle:

"Gradually there arose a double movement, one of the nature of a petition for Emancipation accompanied with a willingness to accept what became known as 'securities,' which the lay leaders in England—and also the aristocratic party in Ireland—represented; the other, a demand for 'Unconditional Emancipation' on the part of the Irish, which grew in force as years went on. In the event the English Catholics failed to obtain Emancipation. Where their influence failed the agitation of the Irish eventually succeeded. The bills of 1813 and 1821—the latter of which passed the House of Commons—were drafted by Charles Butler; the bill of 1825 was drafted by O'Connell; and although that, too, was thrown out by the Lords, by this time the Irish Catholic Association had established its power, and four years later Emancipation was forced from an unwilling Government." The fact is, that the Irish bishops, clergy and laity fought from the first for civil and religious liberty, unconditioned by any Government control whatsoever of Catholic matters; that on these lines they won it; and

won it despite the persistent efforts of the English Catholic gentry, with all their strong personal influence in Church and State, to have a Government Veto attached to the measure, and despite, usually, the support of these efforts by all the Catholic bishops of England, except one.

The exception was Dr. Milner, the great Vicar-Apostolic of the Midlands, who is the central figure of these volumes, though it is doubtful whether the writer regards him as the villain or the hero. In sympathy with the principles of Milner, and the manners and methods of his cultured opponents, Mgr. Ward's judgment is often at variance with his feelings, and though he always means to be just, his feelings not seldom get the better of him as he leads the reader by the hand along the path of his own interpretation. He knows that Milner fought fearlessly and almost alone for Catholic orthodoxy in England at a time when its defenders had to hit hard to be felt and speak loud to be heard; but resenting the fierceness of his blows against less orthodox but very estimable brethren in high places, he sets himself to present the other side, and seems to follow its methods in giving more prominence to Milner's asperities of expression and his occasional slips and errors of detail than to the great substance of his heroic achievement. Yet, despite the defects of his high qualities and all other sources of depreciation, Milner stands out, in the book as in life, the one Catholic Englishman whose courage and power and sterling faith redeemed the weakness of his brethren and left an ineffaceable impress on his day and generation. It is much more important to preserve that impress than to rehabilitate those who interfered with its making.

The year of his ordination, 1777, saw the beginning of the anti-papal movement among the English laity that soon spread among the clergy and culminated in the establishment of the Cisalpine Club, which, while two bishops were on its committee, issued a Protestation minimizing Catholic beliefs and papal authority, and accepted an Oath for Catholics that styled them "Protesting Catholic Dissenters." Steeped in Gallicanism, they were in close touch with the schismatical French refugees called Blanchardites, who denounced Pius VI as a false Pope, when he concluded a Concordat with Napoleon. Milner fought them from the first year of his ministry, and because Charles Butler, their moving spirit, was the ablest and most active exponent of their views, he turned his strongest batteries on him. When he became bishop, in 1803, he insisted that the London Ordinary should take strong action against the schismatical Blanchardites, and when these received what he deemed scandalous leniency, he summoned the Irish bishops to his aid, a proceeding which did not lessen the hostility his combative spirit had already aroused in the good but timid men whose settled policy was to lead quiet lives, avoid all possible friction with the terrible Protestant majority, and leave well

* *The Eve of Catholic Emancipation*. In three volumes. Vols. I and II. (1803-1820). By Mgr. Bernard Ward, F. R. Hist. S. New York: Longmans, Green & Co.

enough or bad enough alone. This hostility became intensified when, in 1808, Milner opposed the Veto, and on all subsequent occasions denounced, in book, pamphlet, speech, and journal, every plan, act or compromise, whether of Butler, the Cisalpines, or the bishops, which aimed or tended to give the Government any voice in naming the episcopate or clergy of the Catholic Church.

Our "popular" histories made Milner and O'Connell the originators and protagonists of the anti-Veto fight, and picture the Irish bishops as slowly following their lead. As a matter of fact, the Irish bishops, not a portion of them nor the majority but all of them, unanimously pronounced against the Veto while Milner still favored it and before O'Connell had said a word against it. It was they who converted Milner from his Vetoist proclivities, and, moreover, they never changed their view. Milner was the agent of the Irish bishops when in 1808 Ponsonby represented them in Parliament as willing to make "the King virtually the head of the Irish Church," and he went to Ireland to defend himself from responsibility for this charge, and to persuade the Irish prelates to accept a limited Veto.

He was surprised to find the people so highly civilized and educated in the best sense, despite the shockingly persecuting bigotry of the dominant class, and also to find bishops, priests and people obstinately opposed to a Veto of any kind. The bishops met, September 14, 1808, and agreed "that it is inexpedient to introduce any alteration in the Canonical mode hitherto observed in the nomination of the Roman Catholic bishops," and they pledged themselves to adhere to this rule. They also agreed unanimously that "Dr. Milner's account of his conduct as their agent is satisfactory," but only after he had given a guarantee that "he would not in future either write or speak in public in favor of the Veto." Milner was henceforth an anti-Vetoist.

Mgr. Ward follows Butler in taunting Milner with inconsistency, but justifies the Irish bishops for "their change of front," on the ground that, in 1799 they thought the Government wanted only assurance of the bishops' loyalty, but were now convinced that it aimed at complete control. Surely this should justify Milner also; but Butler sees no justification for "formally retracting in 1808 an offer which they themselves had formally made in 1799." Butler and Mgr. Ward are both wrong. There was no "change of front" on the part of the Irish bishops, and they retracted nothing, for they made no such offer in 1799, nor at any other time.

Ten Irish prelates, four of them archbishops, held their regular meeting in Dublin in 1799, as trustees of Maynooth College, not as representing the episcopate; and Pitt, who intended, or said he intended, when the Union was passed, to bring in a Catholic Relief Bill, sent Castlereagh to them with a proposal that, since several priests had been in the insurrection of the previous year, they should satisfy the King as to the loyalty of episcopal selections. They agreed to "such interference

of Government as may enable it to be satisfied of the loyalty of the persons appointed," provided it did not "infringe on the discipline of the Catholic Church," and also agreed to accept therewith State provision, "competent and secured," for the Catholic clergy, but they did not speak for the absent two-thirds, who were ignorant of the proposal at this time, and who in 1795 had declared, with all the other bishops, that "the proposal of nomination of bishops by the King is to be resisted in limine."

They never submitted the proposals to the Irish episcopacy; nor did their very conditional acceptance of them express their own views. Dr. Troy, of Dublin, wrote of Pitt's overtures a few weeks later: "None of us liked them. But we did all we could to nullify the effect of the resolutions made. We were between Scylla and Charybdis." He had written in 1797 his belief that such a measure would be "followed by the decline or destruction of religion; *Timco Danaos et dona ferentes*;" and in 1799 he explained to Cardinal Borgia that he, and all his brethren, disliked the whole scheme and would have none of it, except to avoid a greater evil. When the Quarantotti Rescript, permissive of the Veto, was procured by the English Vetoists, the Irish bishops declined to regard it as authoritative or mandatory. They had publicly thanked Milner for opposing the Veto Bill of 1813, while the London Catholic Committee was expelling him from their body for having done so; and when O'Connell, finding in 1821 the outlook for unconditional emancipation gloomy, submitted to them a proposal for a limited Veto, they rejected this also and encouraged him to continue the fight for religious liberty untrammelled.

The Irish bishops, as well as their clergy and people, have a clean record on the Veto question. No one who considers the hard circumstances of the times will censure their isolated English brethren for striving, after a long night of slavery, to hasten by compromise the dawn of freedom; but to Ireland is due the credit of resolute fidelity to high ideals. This Mgr. Ward generously accords in all his references "to our brethren of Catholic Ireland," to whom he dedicates these most scholarly and valuable records of a great turning-point in Catholic history.

M. KENNY, S.J.

A Turn in the Tide

Socialist reverses have not been confined to Milwaukee. At Flint, in Michigan, the two years of Socialist rule have similarly terminated in the ejection of the Socialist officials. The story again repeated itself in Butte, Montana, and in the Socialist stronghold of Girard, in Kansas; while at Washburn, Wisconsin, where the comrades had likewise sat in office during the preceding term, they have lost every position they had previously held. At Madison their vote was considerably reduced; and at Chicago their loss has been even more

serious. After six years of hard work and five years of the *Daily Socialist* and the Lewis lectures, as a Socialist editor regretfully remarks, they gained only one thousand votes last spring and lost six thousand in the present elections. "This spring the total vote for aldermen, after all the hullabaloo by press and platform, increased(?) from 24,000 for Rodriguez at the last election to 18,000, a loss of one-fourth in one year."

We are not quoting these facts as if they were matter of unalloyed rejoicing; much less as an assurance that Socialism is already passing away. Both at Flint and at Milwaukee it has forced a combination of the older parties into a non-Partisan alliance. In the latter city it has even, as we have previously stated, increased its vote, although by no means in the proportion with the enormous vote cast against them. The Socialist ballot, moreover, can no longer be explained as a protest or a desire for mere reform. The thirty thousand votes represent a solid revolutionary conviction, which has persisted in spite of the failure of the party to make good its promises.

How bitter against the Church the Socialist element is in Milwaukee, as elsewhere, is evident from the vile insinuations, too foul to be reproduced, which are printed in bold type against the Catholic clergy in the Socialist daily paper. It is largely to the Catholic Church that Socialists attribute their defeat, and in their retaliation they associate the priesthood with the vilest dregs of the city. Only the sublimest degree of gullibility combined with the utmost disloyalty can still conciliate a Catholic with a movement so strongly condemned by the Church, and everywhere so violently antagonistic to her in practice and in principle. The opposition of Catholics is not political, as Socialists pretend, but religious and ethical.

A very encouraging feature is the awakening of our citizens to a true sense of the national danger. Two years of Socialist government have demonstrated to all who are not already well-nigh hopelessly embittered and deluded by the reading of Socialist literature, how utterly irreconcilable Socialist methods are with American principles.

Socialism has in every instance shown itself to be the very glorification of the most abject form of bossism which our country has ever been unfortunate enough to witness. A Socialist government consists of nothing else than a ring of bosses at the party headquarters who, though unknown to the public, legislate and decide upon all measures of common interest. The officials elected by the people are but the merest puppets, who move upon the stage accordingly as the strings are worked behind the scenes. So far has this been carried that the candidates for the office of mayor have been forced to write and sign their resignations before the elections took place. Only the date was left blank, to be filled out instantly if ever the official should pretend to serve the city rather than the party. Such at present is the predicament of Mayor Pope.

We have only recently heard of another case in which such a document was presented to a Socialist Mayor, who refused to be evicted, and was supported by the law. So, again, a resolution has just been passed requesting the "immediate recall" by the Party of Mayor Stitt Wilson. He has been found guilty, in a solemn council, convened by the comrades, of holding the terrible heresy that he represents all the citizens of Berkeley, and not merely a single party. For a Socialist official to use his own intelligence and will, or to act as if he held his office for the good of the community rather than of the Party is the one unpardonable crime in Socialist ethics.

This evidently is a state of political terrorism and individual slavery to which no self-respecting American citizen can submit. Yet it is but a slight foretaste of the bigotry, intolerance and unendurable persecution which would characterize a purely Socialistic régime. It is because of this condition that the league of Milwaukee voters wrote its indictment of the Socialist government. "The boss," it says, "is no new factor in our city politics, but he should be opposed whether he incarnates money, privilege, Special Interests or militant Socialism. This particular form of bossism is conspicuously offensive and dangerous, because inciting to class hatred, and cloaked in the guise of civic and social regeneration."

H.

Women's Dress

A short time ago at a Congress in France, a lady of considerable social standing made a notable address on the madness that now seems to rule the feminine mind in the matter of attire. It was "a delicate and a dangerous subject," she admitted, and hastened to apologize for broaching it at all, but suggested that her age, and the fact that she was delegated by the ecclesiastical authorities presiding at the Congress, might explain the choice of her subject and qualify her to speak. It was admitted, however, that the topic was not only timely but of great importance, and almost compulsory at the present time because of the offensiveness of many of the prevailing modes, the constraint that was exercised by public opinion in forcing people to adopt them even at the sacrifice of dignity and propriety, and chiefly because of the menace that many of them seemed to be to the sanctity of the home and the maintenance of good morals.

We have grown so accustomed to the most flagrant violations of the moral law, that we no longer pay attention to the blows of the battering-ram which is leveling to the ground the moral and social structures in which Christian men and women have lived for centuries with absolute confidence in their permanency; nor are we alive to the extent of the havoc already wrought. Every conceivable method is being employed to drive God out of human life. Science, philosophy, mendacious history, indecent books, vile theatres with their revolting and repulsive realism, have all formed a sort of diabolical coalition to destroy the faith, to deaden or distort the

moral sense, to accustom the eye and the ear to improper pictures and to shockingly outspoken or suggestive language, with a result that such a license of thought and action has entered into the every-day life of the present generation as to make even the mildest of moral censors admit in bitterness of soul that we have descended very far into the abyss of everything improper.

These multiplied disasters are indeed deplorable, but as long as the great mass of women who by their nature are the guardians of the home, are not contaminated and the poison has not entered into their veins, the triumph of evil is not complete. In them is the hope of the future, and very many of them have valiantly and loyally debarred indecent or dangerous books from their households; have set their face against bad theatres, and have made light of the appeals of what are called science and free thought. But there remains one way by which they may be won over to the enemy—viz.: their love of personal adornment.

A woman seeks to be attractive in her outward appearance. It is part of her nature. But this characteristic of her sex is often her greatest weakness, and it is that foible which is now being exploited. Little by little styles of dress have been admitted by women who are otherwise quite above reproach which are scarcely reconcilable with what such persons are known to be. Little by little greater liberties are taken, until without the slightest scruple and with an unconscious cynicism that is almost startling, they do not hesitate to appear in public attired in a fashion not unlike the painted and enameled creatures who exhibit themselves behind the foot-lights of the theatre.

A clever old society lady who saw in her salon one of these human dolls of the twentieth century remarked: "In my time women who were not *comme il faut* endeavored to imitate those who were. Nowadays many of those who pride themselves on being models of propriety seem to take particular pains to copy the coiffures, the dress, the airs, the attitudes, the tones of voice and the devices of those who are not."

Indeed one has to go back to the time of the Roman decadence to find such liberty of action, such displays of shocking improprieties as are met with not only on the streets, in the theatres, on the beaches and in the casinos, but sometimes even in the churches, where the guilty ones do not seem to be aware that they are insulting by their attire the sanctity and majesty of Him who dwells in the holy places. The eyes of mothers and husbands and brothers are no longer shocked or even surprised by anything in these days, and methods of dress are not only tolerated, but approved, though they provoke a significant smile or a side remark, suggestive that the reverence and respect which is a woman's most cherished possession is now denied her.

Much of this is excused on the pretext that it is esthetic, whereas it is the very reverse, for surely if Phidias and Praxiteles were living they would not accept as

models of feminine grace and beauty any of our grotesque modern silhouettes. Moreover it ought to be borne in mind that many of these costumes which otherwise irreproachable women affect have been devised by bad minds and suggested by corrupt hearts, and while robbing the sex of its inherent sense of the beautiful by compelling it to submit to what is not only atrociously ridiculous but hideously grotesque, it robs it at the same time of that sense of modesty without which woman is a horror. Indeed the inventors of these fashions which are incessantly gyrating and wriggling from one ludicrous extreme to another, seem to have laid wagers with each other to see who can go furthest in what is daring, shameless and absurd.

It is often urged that the money now required to keep up the fashionable pace is helpful to the working classes. It is notable, however, that this pagan extravagance goes side by side with the poverty, want and suffering of multitudes of working women. But whether it be so or not, it is incumbent upon Christian women to consider whether it is permissible to array themselves in gems or clothe themselves in expensive furs when there are so many beggars at their gates, or to fancy that one is losing caste unless every modification of the fashion plates is scrupulously and instantaneously obeyed. It is a sign of a weak character to imagine that one must always act like the rest of the world especially in following ridiculous fashions, which are constantly changing, and which are specially devised to make money out of female vanity. The responsibility of checking this rapidly growing evil rests upon all classes, for the rich woman and her humble imitator, the working girl, are alike contributing to this folly and the moral harm it causes. One may be elegant and attractive in accordance with one's means and age and state of life, paying due regard meantime to the claims of justice, piety and charity, but it is as silly as it is wicked to submit to the extravagant and expensive exactions of fashions which impose what is ugly, ridiculous and improper.

E.

The Indian Schools

The Protestant ministers who are very active at the present moment in reviving the question of the Indian Catholic Schools would do well to meditate and digest a certain important document just issued by the Department of Education of the State of New York. The author is Mr. John M. Clarke, whose authority on Indian matters is indisputable. He is at present the Director of Science and of the State Museum. He has been the New York State Geologist and Paleontologist since 1898, having held the post of Assistant for four years previously. He is a member of many Scientific Societies, has degrees from Amherst, Göttingen and Marburg, was professor and lecturer at Smith and the Massachusetts Agricultural College, is the wampum keeper of the Iroquois Nation, and the author of numerous

geological and paleontological books and papers. He published the present pamphlet after having participated in the Tercentenary Micmac Celebration which took place in Restigouch, Province of Quebec, on June 24, 25 and 26, 1910, an event which, as he says, "is now no longer new, and so perhaps no longer news," but it was judged proper to make it the subject of an official document, "so that its significance should not be let idly pass."

In summing up his observations on the interesting subject he reminds the Regents of the State of New York, to whom the pamphlet is addressed, that "on the well-worn but ever present theme—the attitude of the white master to the Indian—perhaps as a titular official of the Iroquois League," he "has had the opportunity to acquire a right to speak."

The dealings of the French and English with their red allies, he writes, have been diametrically opposite, both in their motives and methods.

"To the English colonists and the ideas they have left alive, the red man is a potential citizen, as soon as he can be forced to certain more or less artificial conditions of education and deportment. But what the Catholic pioneers of New France saw in the Indian and what their successors still see is that the Indian has a soul to save. To bring him to adjust his natural religion to the more adequate conceptions of Catholicism was the purpose of the majestic and sublime sacrifices which so brilliantly illumine the pages of the old régime. No judicial mind can contemplate the results of Catholic and Protestant missionary endeavor among the American Indians and avoid the conclusion that the Catholic Indians have on the whole preserved their physical aboriginal type in greater perfection, have kept much of their tribal culture, possess a deeper religious conviction. Among the Protestant Indians there are many instances of individual attainment of noteworthy excellence in education, public usefulness and personal uprightness, but it is perfectly evident that the term Protestant as applied in some of the Indian tribes does not mean Christianized, so much as it implies an avowal and allegiance to a given form of worship, and in many cases, little else. My own personal observation is restricted to neither class, and I believe there is good reason for saying that, broadly, in matters of faith the Catholic Indian is a Catholic while the Protestant Indian is an Indian. It is an important fact in its historical bearings that the tribes which have been subjected to the most direct and persistent Protestant effort have never fully surrendered their natural religion. Indeed among the Iroquois of New York and Canada there are two very distinct interests in the League represented by the 'Christians' and the 'pagans.' So far as my knowledge goes, this is not at all the condition among tribes acknowledging allegiance to the Catholic Church."

In a footnote he gives us the very distressing but significant information that "the Canadian Oneidas, after years of Protestant missionary labors, have gone back to paganism."

Nor is it only in the matter of religion that this difference in results reveals itself. What Protestant missionaries have always claimed as their special and distinctive achievement is not, at least in some instances, verified by facts, namely, material prosperity and education. "There is," he says, "in the condition of the Six Nations in Canada and those in New York" [the former Catholic, the latter Protestant] "a very striking contrast. In Canada they are well educated, energetic, aggressive and fairly prosperous. In New York the reports of 1910 show that more than one-third (35.5 per cent.) are illiterate."

The same is true of the Micmacs, and Mr. Clarke informs us that the Franciscan Friar, Father Pacifique, who has charge of them at the present time,

"has printed prayer books, hymnaries and catechisms in their own language and to-day issues a monthly journal, *Le Messager Micmac*, in their tongue. Thus incidentally to his spiritual labors he has rendered a great service to philology and linguistics in helping to conserve this Souriquois language. It is surely upon this learned and devout Franciscan that the mantle of his confrère, Le Clercq, the intrepid missionary to the 'Savages' in the Gaspé peninsula in the 1600's, when the country was wild and they were wilder, has fallen. He has succeeded to the labors of the devoted Biard and Maillard. To the publication we have referred and to his later 'Souvenir' of the tercentenary, the writer (or indeed any writer on this theme) must perforce be attentive and from them a constant borrower."

Another very important and very interesting ethnological fact is recorded in this document, namely, that in spite of their wretchedly barren country and their extreme poverty, the Micmacs, unlike our Indians, have not only not decreased in number, nor have they been obliterated from the face of the earth by the unwise policy of the Government, as with us, but they are actually as numerous as the day when the first white men landed on their shores. Nor is this to be ascribed to any commingling with the whites. They marry among themselves and preserve their race characteristics in a very marked degree.

"The student of Indian ethnology," says Mr. Clarke, "may look upon the Micmacs as only a little tribe of small moment in the sum of aboriginal history, but, spread out along the northeastern shores of the Atlantic, they were the first of all American Indians to come in close contact with the whites, and to-day they are the only Indian tribe in all America that has held its own in numbers; its members are as many as when the Europeans first saw them. In this statement there are, of course, only the estimates of the early missionaries, Le Clercq and Biard, to guide us, but the fact seems well established. Father Le Clercq, laboring in Gaspé, the northern reaches of their hunting grounds where the number was always few, thought in 1680 that his 'Gaspesians' numbered no more than 500, but Biard at an earlier date (1611) and nearer the center of their settlements, in Acadia, estimated them at 3,000 to 3,500. In 1871 Hannay in his history of Acadia, placed the number at 'nearly

3,000' and adds 'it is doubtful if their numbers were ever much greater.' Dr. Dionne, the distinguished historian of Quebec, says that in 1891 the Micmacs numbered 4,108; Father Pacifique in 1902 made a personal enumeration of the tribe and placed the number at 3,850 in Canada and 200 in Newfoundland. To-day according to Father Pacifique and the last official census there are 4,319 members of the tribe, of whom only 230 live in Newfoundland and about 15 in the United States.

"It is thus very evident that the tribe has been one of extraordinary vitality and has perpetuated itself and even multiplied in the face of much the same conditions which brought about the depopulation of every other aboriginal people of this hemisphere. Some ethnologist with the proper psychological equipment might well seek out the causes of this phenomenon. Evidently somewhere in their composition or their environment, by nature or by grace, there has lain a resistant virtue which other tribes have missed, though both by nature and grace, their lands have not greatly invited the white man's lust.

"It is not that these Indians have increased by excessive mixture with the whites. This tendency to intermarriage has never been general among the people nor has it essentially modified their physical type. On the other hand, one can not fail of being impressed with the perfection of the physiognomy and the sturdiness of the physique in all the better men of the tribe."

Finally, as the ministerial agitators at Washington are continually insisting that the education of our Indians by Catholics is a menace to the country and a violation of the Constitution, it may not be amiss to call attention to another trait which Mr. Clarke has discovered in the Micmac Indians, namely, the ardent patriotism which has always distinguished them. "The enmities of the French," we are told, "were in the beginning their enmities, and this hostility was not based on religious grounds alone," but because of the treatment which the French Government had always accorded them. On the other hand, when Canada passed from French to English control, the loyalty of the Micmacs was transferred absolutely to their new rulers, and all the efforts of d'Estaing and others to make them rebel against the English at the time of the American Revolution were unavailing. They have ever remained faithful subjects of Great Britain.

These facts ought to have some influence upon the settlement of the very simple question of Indian education which is being thrust upon the public with such exasperating iteration. Whatever prejudice or ignorance there may be in men's minds about the Catholic Church, surely the education which can make of our unfortunate Indian wards respectable Christians, energetic, self-respecting, educated men, as well as devoted patriots, ought to be maintained and fostered. It is not a violation of the Constitution, and instead of being a menace, it is the only method of making these red men a safeguard and a defence instead of a continual danger to the country.

C.

Early Church and Socialism

The communism of the Early Church is the source of endless confusion in Socialist literature. It is alleged as the most convincing proof of the revolutionary character of the kingdom of Christ. The Saviour's mission is interpreted as a vast proletarian agitation for the founding of a cooperative commonwealth in opposition to the established system of private ownership in the means of production.

Rufus Weeks, one of the most spiritually inclined of the Christian Socialists, speaks of the kingdom which Christ came to found as the era "when the established relation of men to each other in the matter of getting a living shall become that of cooperation." After an imposing disquisition upon the word *metanoie* in the passage, "Repent, for the kingdom of God is at hand," he straightway assigns the following interpretation to this message of the new order: "Revolutionize your ideas for the era of cooperation is at hand." (*The Socialism of Jesus*.)

Socialist writers are not agreed upon the precise period at which the corruption of Christianity from an industrial revolution to its present degradation as a capitalist ally for enslaving the masses of the workers—as it is invariably represented—first took place. All, however, affirm that this change occurred at the very latest within a few centuries after the establishment of the Church by Christ. Joshua Wanhope finds in Saint Paul certain passages which he clearly perceives can by no effort of mental jugglery ever be set into accord with the doctrines of Socialism. Since the latter can evidently not be at fault, as economic determinism shows, it inevitably follows that Saint Paul himself must be rejected. This logic is immediately carried into practice. Truths of faith count as little as facts of history or science when opposed to Socialistic theories. Here, therefore, is the picture of the great apostle of the gentiles thus presented to us:

"After the death of the agitator [*i. e.*, Our Divine Lord] His democratic Jewish followers showed unquestionably by their actions that they regarded Him as the author [referring to a popular Christian-Socialist life of Christ] describes Him. But the compromiser and politician was on hand then, as he is now, to twist and distort and neutralize, or divert into other channels, any movement which has as its central object the achievement of economic freedom for the masses. This character appeared in the person of Paul, a Roman citizen, cunning, learned and capable, who soon descried the possibilities that lay in this movement, and was the first to begin the work of diverting and adulterating it to serve the interests of the ruling class. It is this Pauline Christianity that prevails to-day, in the place of the message of the Carpenter's son." (*Call*, Nov. 19, 1911.)

Probably few Christian Socialists dare to go to this full extent in their logic. Usually it is with the era of

Constantine that the present so-called Mammon-worship is said to have replaced primitive Christianity, until finally it became, we are told, the only form of religion in any of the recognized Churches of our day. "The working people are rapidly becoming aware of the fact that the Church of to-day is the same as it has always been—a stumbling block and bar to progress and civilization. It makes no difference what its creed may be, whether it be Roman Catholic, Presbyterian, Methodist, Lutheran, Episcopalian, or any other kind of creed, they all stand united as defenders of capitalism." Such is not merely the view of the Socialist Labor Party, from whose organ this is taken; but is the common doctrine to be found in all Socialist and Christian Socialist literature alike.

The great anniversary of the Peace of Constantine, which is soon to be celebrated with such universal rejoicing throughout the entire Christian world in memory of the final triumph of the Church over paganism, and in thanksgiving for her deliverance from the despotism of the Roman emperors, is therefore a commemoration of the very event to be held in supreme execration by every Christian Socialist.

Great stress, as we have already indicated, is naturally laid in the Christian-Socialist theory upon that communism which was optionally practiced in a limited section of the early Church. It was because of this, we are told, and not because of any religious convictions on the part of the first Christians, that the persecutions were carried on against them by the Roman capitalists, who saw in this class-conscious Christian "community of production for use" the greatest danger to the system of profits. At last, according to Strobell and others, the capitalistic nobility achieved through cunning the present industrial oppression of the people by means of the very Church they had hitherto been combating. This took place under the reign of the Emperor Constantine.

"By a seeming surrender," writes Strobell, "and by loading the Church organization with wealth and power, they overthrew its democratic character, so that it became, and has generally been since, a supporter of class rule and of the usual exploitation of the masses by slavery, rent, interest and profit." (*A Christian View of Socialism*, p. 28.) "The dominant element," says Brown, "in that Church during all these centuries since Constantine has been that social class which exists solely on the exploitation of another class and can, therefore, have no use for brotherhood. So the revolutionary religion of Jesus could mean nothing at all." (*Socialism and Primitive Christianity*, p. 11.)

The falsity of the entire contention should have been sufficiently evident from the fact that the communistic practice in question was absolutely optional for each individual, and so differed essentially from Socialism, which is to be made compulsory. Speaking of the price of the land held back by Ananias, Peter said: "Whilst it (the land) remained, did it not remain to thee, and

after it was sold, was it not in thy power"? He could have kept the land, the apostle indicates, or after selling it was free to keep the price of it; but his sin was solely in the lie spoken "to the Holy Ghost." The communism of the early Christians was, moreover, restricted to a small portion of the Church and soon proved itself, like all similar attempts, an economic failure, so that the apostle was forced to beg alms from the non-communistic congregations. Instead of being the one object of the teaching of Christ it did not even enter into His doctrine, except as a counsel, which those who felt in their hearts the promptings of the Holy Spirit might follow out by leaving all things to follow Christ in holy poverty. This is done even to-day in every religious community within the Catholic Church.

To prove the teaching of Christ to have been Socialistic it must be shown that He actually advocated the expropriation of the Roman capitalists, or at least proposed the doctrine of compelling them to yield up their productive property, whether with or without compensation. This alone is essential Socialism from its economic side. Yet of such methods there is not one word or syllable in all the gospels. Meanwhile, the consistency of Socialists is shown in their opposition to the only communities that carry out to the very letter the free communistic doctrine of Christ, which consists in yielding up their own individual property and not molesting others who show no desire to do likewise. Should Socialists care to follow this example the Church will place no obstacle in their way.

How little comfort is to be found for Christian Socialists in the practice of that portion of the early Church, which strove to free itself of worldly goods in order that it might devote itself more exclusively to heavenly things, is too evident to require further comment. A quotation from the Scripture scholar, Harnack, who certainly is not partial to the doctrines of the Catholic Church, may here be given as the final word of impartial critical investigation into this question. In the second volume of his work, "Aus Wissenschaft und Leben" (1911) he thus expresses his conclusions upon this subject. They are the verdict of the entire scientific world:

"Whoever is equipped with a thorough knowledge of history and so approaches the picture which Socialist dogmatists have drawn of the early Christianity of the Church, can no longer recognize it. A monstrosity has been put into its place, and not even an interesting one at that. He beholds merely that well-known bloodless shadow which, in spite of its enormous stomach, has existed in no period, because it has neither head nor heart. This, nevertheless, they would persuade us is the one living thing in all history.

"The judgment, which has only recently been passed upon, the preaching and origin of the gospel by Kautsky and Kalthoff, is most abominable. It is without any regard whatever for genuine facts drawn from authentic sources. It is without any

understanding of the independence and strength of religion and ethical ideas. The gospel, consequently, is represented by it as merely a proletarian Socialistic movement, as one of the everlastingly ancient economic phenomena." (pp. 255 and 259.)

So by faith, science and history alike Christian Socialism stands forever repudiated in the intellectual and religious world.

JOSEPH HUSSLEIN, S.J.

Portugal was a delightful place for easy-going people to live in two years ago. The climate was mild and the sky was azure. If the people were not wealthy they were satisfied with little. Industrial activity was not intense, but work could be found by those who wanted it. The taxes were not heavy, for the Government was not zealous for public improvements; there was liberty enough, for elections were frequent, and patriotism had a thousand jets to spout from.

Seventeen months ago all that was changed. The sky is still azure and the climate mild, but a new Portugal has taken the place of the old; the politicians have persuaded the people to accept the new conditions, promising as an inducement that the taxes would cease, that food would be cheap and wages high, that everyone would be happy and free, and that the country would enter upon the golden age of its existence. Once more it would take its stand among the great nations of the world.

But though blood has been spent in torrents and venerable institutions have been overturned, and the Church has been strangled or imprisoned, and kings have been murdered or expelled, the dream has not come true. Food has gone up twenty per cent.; inundations have ruined the crops; strikes have suspended building operations; the rich are leaving the country; the poor are sinking deeper in their misery; the Government is a farce and organized for plunder; the two finest vessels of the merchant marine have suffered shipwreck on the coast of Africa, and two warships have been sunk; houses and embankments in the port of Leixos have slipped into the sea; the prisons are choked with political and religious prisoners; and the whole country is a jail, for you have to pay to get out and pay to get in, explaining your reasons both times, and letting the officials determine your course of action. When the people rise to protest against any of these things they are trampled beneath the hoofs of the horses of the gendarmes. That is what a Republic is in Lusitania.

CORRESPONDENCE

A Gaelic School

BALLYBRITTAS, April 5, 1912.

Some six miles from Dungarvan, in the County Waterford, the peninsula of Ring stretches out long and narrow into the sea. On one side it is bordered by Dungarvan Bay, on the other the great waves of the ocean

beat upwards against the cliffs, carving out deep fissures in the rocky shore. By nature cut off thus from the surrounding country, Ring has remained a little world to itself, and the inhabitants following in the steps of their forefathers, have preserved many of the ancient traditions and have continued in the old way of life, regardless of the changes of the modern world. When, therefore, a few years ago some Gaelic enthusiasts, who from time to time had spent several weeks in the neighborhood, sought to found there a Gaelic college, it seemed no better place could be chosen. The pure *Déise* Irish was still on the lips of the people, and their minds were stored with the poems, stories, legends of the past. The old Gaelic civilization had not yet passed away in Ring.

The beginnings of the proposed college were on a small scale, and the first lessons were given to a few of the country lads in the corner of a field—the black-board being propped up against a hedge. Then a tin house was run up and it served to carry on the work for a few years. But the number of students increasing, more space was required. A large building, erected originally for a technical school but never finished, was bought and turned into an Irish college. But much trouble and money had to be expended before the house was fit for use.

Desmond House, as the college is now called, stands in the midst of some fields, high above Dungarvan Bay, and a few hundred yards from the main road. A long two-storied building, many windowed, well constructed, it makes an imposing appearance. Across the Bay rise low wood-clad hills, behind them the Comeragh mountains, and further to the left the Knockmealdowns point their sharp peaks into the sky. The town of Dungarvan lies within sight on the low hills at the head of the Bay. From the college the view never wearies, because it is never long the same. Clouds passing cast their trailing shadows over the hills, changing them from silver gray to blue, from blue to brown, and from brown back again to a duller, darker gray.

During the school year Desmond House serves as a secondary school for boys and is run altogether on Gaelic lines. The teachers are Irish speakers, and Irish is, to a great extent, the language of the school. During the summer months, and for a week or two at Christmas and Easter, it is turned into a Gaelic college. The long summer session is divided into two courses, each of four weeks, opening early in July. Many of the students are lodged within the college, others find shelter in the farm-houses of the neighborhood. Thus is revived the old system practised in the days of the Bardic schools, when the scholars were billeted on the households of the district and studied under the poet teachers. The work at Desmond House is no mere holiday task or child's play, and no student is wanted there who does not mean to learn. The morning classes open at half-past ten and continue till a quarter past two. In the afternoon they are resumed from a quarter past four until six. Unlike the method carried on in the other similar colleges, in Ring the students are left to choose their own classes, and no examinations decide their places. This plan works successfully. It saves trouble and avoids dissatisfaction, and leaves the learners to find out their own level for themselves, and the freedom that allows a change from one class to another prevents a flagging of interest. Not, indeed, that anyone's interest is likely to flag, for the course of studies is varied. There are lessons in the direct method of teaching a language. There are

explanatory readings from a text-book. One day a Latin lesson is given through Irish, and a German lesson the next. Botany is taught through Irish, and the theory of Irish traditional music. Every morning a native speaker is brought into the large college hall, where all the students are assembled. To this audience he tells a story. As he speaks each student writes down what he says, sentence by sentence, correcting it afterwards from the blackboard, where it is written by one of the teachers. This exercise in familiarizing the hearers with the local speech is one of the best items on the program. No visitor to Ring college can fail to be struck with the punctuality and regularity with which the day's work is carried through. There is no ordering, no apparent red tape, yet the hundred and twenty students fall easily into line. A card hanging in the entrance halls tells the hours of the classes and states the few rules that govern the college, and this mute guide regulates each one's course. English is not allowed to be spoken under any pretext by the students within the precincts of the college grounds. A student who is unable to make his thought known in Irish must use French, German, Latin, or any other medium. If he cannot do this, then he must remain silent. The idea underlying this rule is that it is only by abstracting the mind from the language with which it is the most familiar that it can be projected into the one to be acquired.

Every evening a *céidhlidh*, or social gathering, is held in the *Sean-Coláiste*, as the tin building which first served for the college is now called. The students assemble at eight o'clock, and the people of the neighborhood are made welcome. Reels, jigs, hornpipes, varied with songs and recitations, follow each other in quick succession, and the proceedings are conducted by one of the professors, who acts as master of ceremonies. Sometimes the local native speakers are asked to make speeches or to sing songs. Then it is interesting to watch these old men of the Gael, with their keen faces, penetrating expressions and calm dignified bearing, and to listen to their low musical voices, or the eloquent flow of their speech. During the summer session a well-known piper is engaged to place his musical talents at the disposal of the students. He plays at the *Céidhlidh* each evening and his music makes the laziest feet eager for the dance. At nine the amusements end. The lights are put out, the people disperse and return to their homes. These gatherings do much to make the students understand something of the old ways and customs of the people, and to bring them in touch with what remains of the ancient culture of Ireland.

It is not, however, the students only who benefit by the Gaelic colleges. From a material point of view the people of the district gain financially from the advent of so many strangers. They learn also to value the Irish language and traditions, for it is these that draw the strangers into their midst. Of late years, therefore, nothing has done more for the spreading of the Gaelic spirit than the summer colleges, and if it should prevail in the end, it will be mainly through their influence.

C. DEASE.

Criminality Among the French Youth

PARIS, April 2, 1912.

We have often had occasion to notice the startling increase of criminality among the young in France, a symptom so generally recognized and so alarming that even non-Catholic papers are bound to acknowledge its

existence. In the eyes of Catholics its cause lies in the atheistical teaching of the Government schools, whose so-called neutrality is a sham and whose rank irreligion is, in most cases, openly professed. The natural and logical consequence of this teaching is the casting away of the laws of morality which, without the basis of religion, are not strong enough to act as a barrier against man's passions. When in 1882, M. Jules Ferry organized the lay schools, he openly stated that his object was: "to organize humanity without God." His system has now been in force for thirty years, and of its results the following statistics will give an idea:

In 1886 (the law regarding lay schools was not, as yet, in force all over France) there were 4,937 criminals among boys under sixteen, and 659 girls. In 1889 (when the law had been universally carried into effect) there were 6,743 criminals among boys, and 1,097 among girls. In 1897, the official statistics inform us that, taken as a whole, "the criminality of children under sixteen is almost double that of adults." In 1905 the statistics were such that the Minister of that day, M. Guyot-Dessaigne, is known to have modified them before he allowed them to be published; nevertheless, we gather from official reports that 35,000 boys and girls were, in the course of one year, condemned for criminal offences. It was ascertained, moreover, that out of 100 children condemned in Paris, two belonged to religious and 98 to lay schools; and that out of 100 boys, who were imprisoned at "la petite Roquette," eighty had been educated in the Government schools, eleven only in religious or free schools.

A few days ago a young soldier, who was executed for murder, left a written declaration attributing his downfall to the education he had received in the Government schools. It did not please the anti-clerical papers. Many of them simply omitted to mention it. *La petite République* made it a subject of derision, and *les Nouvelles* put it down to the influence of the priest who heard the murderer's confession, and who, it adds, probably took advantage of his "mental depression" to make him write the letter. But *les Nouvelles* goes too far when it adds, that nowhere could a Government professor be found capable of teaching his pupils to set their parents' authority at defiance. All those who have had occasion to observe the methods of the Government teachers, especially in the elementary schools, are ready to endorse this unfortunate young soldier's assertions. Contempt for parental authority, a spirit of independence and rebellion, startling in small children, a disposition to cast aside all control, human and divine, such are the "fruits" of the tree planted thirty years ago by Jules Ferry, one of those who have most effectually contributed to the un-Christianizing of France. *Le Matin*, as anti-clerical in its tendencies, but more tactful in its methods than *les Nouvelles*, quoted the young soldier's letter, but skillfully changed the words that accused the lay schools. The *Croix* promptly took up the subject and printed side by side the soldier's original letter and the *Matin's* version of the same. "If I have fallen so low," wrote the murderer, "it was owing to the teaching received in the lay schools." "If I have fallen so low," quotes the *Matin*, "it was not owing to the teaching that I received in my youth."

So poor an attempt to disfigure the truth proves that the *Matin* attached more importance than it would care to acknowledge to the testimony of a man at the point of death, who had nothing to gain by his statement.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

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The Religious Garb

Eighteen ministers with their alleged thirty thousand laymen are solemnly warning President Taft that the Republic is in danger, not because of Magdalena Bay, nor the Mexican Revolution, nor the split in the party, nor the growth of anarchy, nor the corruption of morals, nor the decline of religion, nor the depletion of the churches, but because a few women, dressed in a fashion that displeases the parsons, are teaching some little savages how to behave themselves, so as not to land in jail or be shot or hanged as malefactors later on. But apparently the parsons would let them go to jail, or to the gallows, or to the bottomless pit rather than let them look at a crucifix or suffer the contagion of the religious garb. They forget that they have a garb of their own which may be obnoxious to other people more deserving of the consideration which they claim for themselves.

This agitation they have kept up for years, choosing times of political turmoil to make their clamor more effective by badgering and bothering government officials whom they hope to frighten into submission. They continue their work of apostrophizing, memorializing, terrorizing, and organizing till the country resounds with their cries. To borrow from our amiable neighbor, the *Sun*, "they are immitigable of tongue and lung, and are filling the world with sound and fury. As the Ozark minstrel sings:

Speech, speech, speech,
Screech, screech, screech,
Till Orion belts himself on the head,
And the Pleiades wish that they were dead,
And the froth of multitudinous mouths foam on
Cosmos's uttermost beach."

We commend to these unapostolical perturbators of the peace what one of their own garb, though happily not of their own kidney, the Rev. Dr. Frederick Lynch,

writing in *The Christian Work and Evangelist*, says of the Church's influence on certain other Indians who are nearer to us than the western plains:

"When one sees the utter paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of the masses over sports, the frivolity of our modern life, the growing evil of divorce, the lessening sense of sin, the graft and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of the sacrificial life as the true creed of humanity, he thanks God that the Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life.

"I would infinitely rather see her churches multiplying everywhere than to see the low music halls, the gorgeous cafés, the halls of pleasure and gilded halls of champagne and vice, and theatres, given over to nastiness, multiplying on every side. I would a thousand times rather see her preachers on every corner than to have Nietzsche, Bernard Shaw and Mrs. Glynn gaining increasing hold upon our people. This is what we Protestants have got to remember.

"We Christians have got a long, arduous and fierce task before us in this century, of combating the all-prevalent materialism with idealism, the wide-spread epicureanism with the gospel service and of mission. Are we going to waste our energy and our feelings in hating that which, in spite of some doctrines and practices, which we dislike, is with us on our side, instead of welcoming any ally in the fight against the sin of the world?"

Let Us Be Honest

Bird S. Coler, ex-Comptroller of New York City, is, as is well known, a strong advocate of religious instruction in the schools, and to meet the practical difficulty of such a return to the old ways he urges that "the State take supervision of all schools, public and private, insist upon character and competence in the instructors, and then pay each school a per capita basis for the secular education furnished." The *Springfield Republican* deduces from this statement, we know not by what process of logic, that Mr. Coler "would subsidize sectarian schools in order that they might compete more successfully with the public schools." This we submit is hardly doing justice to Mr. Coler, and is certainly not presenting his position in a fair light. This motive of successful rivalry is not suggested by his words, nor do we believe that that forceful writer ever appealed or would appeal to any argument so weak. The private schools of the country, especially the parish schools established by Catholics and conducted by them at enormous personal sacrifice, are admittedly doing at least as good, if not better, work in the training of children than the present sole beneficiaries of State munificence, and money from the State is not sought that the defenders of religion in the schools may compete more successfully with their rivals. Let us all be candid and admit honestly that those who are in favor of

religious schools have a real grievance. This is that the State, which offers to educate the children of the country, has set up a system which Catholics and many others cannot in conscience accept, while at the same time they are taxed for the support of those institutions as if they were drawing from them the advantages accruing to those who attend them. The *Springfield Republican* bolsters up its weak position by the usual appeal to the principle of the separation of Church and State, which, if Mr. Coler's plan were accepted, would in no way be jeopardized. It gravely informs us that "the principle of the separation of Church and State is a pretty well established principle in this country, and it is not likely that such a well meaning invasion as that suggested by the subtle Mr. Coler will be permitted yet a while." The subtlety is not all on Mr. Coler's side. Mr. Coler does not ask that Congress or any State legislature should pass any law concerning religion or preventing the free exercise thereof, and only by so doing could he be in violation of the principle which the critic professes to revere. It would seem to be far more in harmony with the letter, as well as with the spirit of the Constitution, that the rights of conscience should be respected, and that no one should be obliged by law to support schools which his religion does not approve.

The Goldstein Tour

Lectures in about fifty-five cities have been arranged for Mr. David Goldstein by the Central Bureau of the Central Verein for the months of April, May and June. Several addresses are at times to be delivered in the same locality. Providence, moreover, afforded Mr. Goldstein the exceptional opportunities to speak at Lawrence during the I. W. W. battle, to help end the reign of the red-reds at Flint and to place himself at the disposal of the Municipal Campaign Committee in Milwaukee, where he delivered four speeches which attracted considerable attention.

"If you citizens of Milwaukee will go to the polls on Tuesday," he said, "and bury the Socialists so deep that they will never be resurrected, you will not only be doing a favor to Milwaukee, but you will also be doing a favor to union labor. I challenge any one to show me one thing which Debs has ever done for the laboring men that was of benefit to them."

Alluding to the insolent boast of Berger that of the 400 members of Congress 399 are of the capitalistic class and only one—namely, himself—represents the workingmen, Mr. Goldstein remarked: "Why, there are fifteen members of Congress who carry union cards. One Congressman, W. G. Wilson of Pennsylvania, has done more for the workingmen than Berger ever will. Berger gives you hot air; Wilson gave the miners the department of mines, by means of which many lives are saved yearly." He showed his audience how an old age pension bill had been introduced by Congressman Wilson four years be-

fore Berger went to Washington, while that submitted by the latter "is one which ought to be repudiated by every decent, liberty-loving American citizen." It demands pensions for all indiscriminately, even for criminals and men and women who have deserted their families. The bill as originally drafted placed certain limitations which party pressure caused Mr. Berger to eliminate.

Riotous and insulting Socialistic audiences are still a feature at many of the Goldstein lectures; but the speaker holds his ground and achieves his object. Such was the result at Boyne City, Michigan, where the disturbing element had evidently been drilled for its part and was commanded by a certain Warnock, whom the local press describes as "a spindling form, surmounted by a shock of hair, under which nothing else flourished." The success of Mr. Goldstein's lecture was nevertheless complete and in the ensuing elections the Socialists met with utter defeat.

Bishop Canevin on "Leakage"

The Bishop of Pittsburgh has published, as a pamphlet, a most interesting study of the leakage from the Church. There must always be leakage when the Church is in the midst of sects, for there are always amongst her children some ready to desert her because they love the present world, and the sects offer these a refuge. If there is no leakage appearing in France, Spain, Italy and other Catholic countries, it is not because people there are better, but because they have no place to go if they leave the Church. And so they remain nominal Catholics, neglecting their duties and even violating positively the laws of the Church by joining secret societies.

Bishop Canevin proves very satisfactorily from the statistics of the Census that the leakage of ten to fifteen millions some alarmists speak of is the phantom of an excited imagination. What the bishop shows from figures one can confirm by observation. The Catholics of the United States number, according to the Directory for 1911, 14,618,761. If, therefore, there were such an immense leakage there would be one renegade, either immediately or mediately, for every Catholic man, woman and child. The parish clergy are in a position to test the fact. It is not difficult to judge with high probability from circumstances of race, name, relationship, history, etc., whether one is a renegade or comes of renegade stock; and we are sure the universal testimony of the clergy would be that the proportion of such to the Catholics of their parishes is very small indeed, that the number of those discovered might be doubled and trebled, and yet be far from that of the faithful.

The bishop discusses the difference, 3,864,559, between the figures of the Directory and the number, 18,483,320, which, he deduces from the Census, ought to be that of our Catholic population; and he shows it can be accounted for by immigrants who, though reckoned Catholics on account of their nationality, are as indifferent to

religion as they were in their own country. He points out, too, that when these are taken into account, the percentage of natural increase commonly reckoned is too high, as many of these are unmarried men, and on the other hand, the mortality amongst the children of the married has been very high.

The conclusion seems to be, that there is some leakage; but there is also a constant accession by conversions, which compensate for it. This is reassuring, for exaggerated ideas on the subject have been proclaimed far and wide. God grant that ten years hence we shall see the leakage reduced and the accessions multiplied.

An Educational Warning

There was a grim and one might say a gory indictment the other day at Le Mans, in France, of the method of instruction that prevails at the present time in that country and elsewhere. A young soldier was about to be executed for murder. Before putting his head under the knife of the guillotine, he coolly called his lawyer to his side and said: "Don't forget the letter." The letter contained the following explanation of the unfortunate boy's career: "At school they taught us that parents have a very limited authority over their children; that according to law they have no right to chastise their children; that theft from parents is not legally stealing, and that the law could not punish us. I was already well enough disposed to evil, and all the ideas I heard, for example, that all men ought to be equal and that there ought to be no rich men, only excited me more. From that came my first fault, which was the cause of sending me to the house of correction for long years of suffering. The director of the house only made us feel his contempt, and I came out of there with hatred in my heart for society."

This is one specimen of the results brought about by the French politicians of to-day, who have even dared to make it a punishable offence for a teacher to pronounce even the name of God in the schools. France is at the present time terrorized by bands of educated highwaymen, who murder and rob like the worst banditti of the most disordered times and defy the police with impunity.

Crumbs of Comfort

In London, Ontario, a priest said lately that Henry VIII founded the Church of England on his violation of the marriage law. The remark, neither sparkling nor original, had the greater merit of being true; and so it displeased an Anglican clergyman of Vancouver, British Columbia, who straightway used the provoked Englishman's privilege, and wrote to the local newspaper. He said much in his letter about the ancient British Church, the forged decretals, and other things having as little to do with the matter as Rome has with Irish Nationalism, or even less. After all, "Rome" rhymes with

"Home" and "Home Rule" rhymes with "Rome Rule" just as "fight" rhymes with "right"—which things are unfortunate, for they are the only foundation of a most deplorable perversion of judgment in men otherwise sufficiently sane—while neither "Ancient British Church," nor "Forged Decretals" rhymes with "Anglican Continuity." He then took up the parable of the dirty man who washed his face once in a long, long life, concluding from it that Parker's and Davidson's church is identical with Anselm's and Becket's, which, nevertheless, he calls with artless inconsistency: "Augustine's Italian Mission." To make his position more secure—he surely needed it—he quoted the "pregnant lines of the late Stephen Hawker," who, after arguing by similes, a method inconclusive, as a rule, and even dangerous, declares: "We were not, we are not, we will not be of Rome." The Vancouver clergyman forgot that in presence of death Hawker gave the lie to the utterance of arrogant health, becoming what he said he never would be, a child of Rome. Hoping that the clergyman may become one, too, we do not grudge him such present crumbs of comfort as the ancient British Church, the forged decretals, the parable of the dirty-faced man and the pregnant words of Hawker.

From London, Ontario, to London *simpliciter* via Vancouver, B. C., is a long road. But as, by the kind permission of Syndicalists and their friends, the British Empire still exists, there is found in the greater London the same readiness for crumbs of comfort as in Vancouver. The Rev. Arthur W. Hutton died lately. Once he was a High Church clergyman. Then he became a Catholic and a priest. After a few years he left the Church, declaring that he had lost all supernatural faith, took a wife, and abandoned every kind of ministry. Some time later he discovered that he had enough faith left to be a very Broad Church clergyman, and his discovery was rewarded eventually with the living of St. Mary-le-Bow, London, with £800 a year. The *Guardian* finds in the fact that such as he need no longer drift aimlessly on a sea of doubt, but are able to revert to the Church of England, a striking testimony to the vigor of that Church. It may be so. But many would be more inclined to see in it testimony to the decadence of that Church, since one can now be an Anglican clergyman in good standing, though he has openly abandoned the last shred of Christian faith; and the reasonableness of this view is confirmed by notorious examples to-day. Nevertheless we do not grudge the *Guardian* any more than the clergyman in Vancouver, its crumb of comfort.

Newman's Critics

A reviewer in the *Evening Post* of Wilfrid Ward's "Life of John Henry Cardinal Newman" is aware of "no book composed by a Catholic which is more likely to deter sympathizers with the church from entering the bondage of Rome," and concludes his critique by ex-

pressing his keen regret that "in identifying dogma and faith Newman, the man of perhaps the finest religious nature of the century, failed his country at the hour of need."

Now, be it first observed, one whom the story of the renowned Oxford leader's experience as a Catholic, can keep from entering the Church, is not the person who merits as a rule the wonderful grace of conversion. No one, moreover, but a man of Newman's sensitive nature, unusual gifts and most exceptional antecedents would find so much to rub or ruffle him in the human elements of Catholicism. As Newman after all are rather rare, we venture to hope that no vast multitude of would-be thralls of Rome will be delivered from danger by reading Mr. Ward's biography.

Most reviewers of that work, some Catholics even among them, write as if the chief gainer by Newman's submission was the Church, not the convert. But the Cardinal himself, notwithstanding occasional attacks of querulousness, expressed repeatedly in his letters, diaries and prayers a deep appreciation of the faith he had found. In his well-known letter to the *Globe*, for example, he calls the Church "the land flowing with milk and honey," and protests *ex animo*, "I have not had one moment's wavering of trust in the Catholic Church ever since I was received into her fold," while in the great Oratorian's "Meditations and Devotions" we hear him saying:

"I adore Thee, O Almighty Lord, the Paraclete, because Thou in Thy infinite compassion hast brought me into this Church, the work of Thy supernatural power. I had no claim on Thee for so wonderful a favor over anyone else in the whole world. There were many men far better than I by nature, gifted with more pleasing natural gifts, and less stained with sin. Yet Thou, in Thy inscrutable love for me, hast chosen me and brought me into Thy fold."

As for Newman's having "failed his country at the hour of need," it would seem that his country rather failed him. He had led his followers as far toward the light as they would go, and when the Oxford Movement collapsed, its great-souled leader bravely took the one step that remained and entered the true Church. Most of his brain-clouded or faint-hearted disciples, however, either drifted into downright scepticism, or were content for the rest of their days to swing censers before untenanted tabernacles.

Summer Camps

The usual announcements of summer resorts and summer camps for young men and boys, for young women and girls, are beginning to make their appearance in the newspapers. The primary aim, so these announcements usually run, is recreation. Usually the camp is close by some pretty lake, and the attractiveness of its piers and boats and its facilities for outdoor amusements is glow-

ingly portrayed. Of late years, in many of the folders inviting young people to leave home and its restraints to find rest and recuperative change in the summer camp, mention is made of the added attraction that the resort or camp is for young people of all denominations, but that opportunity will be given to come into touch with foremost Christian leaders, and to hear discussed informally plans for Christian work among the laity—and for the training of young volunteer laymen to help their pastors.

The *Boston Pilot* has a word of prudent warning for those Catholics who may be tempted to heed the glowing announcements:

"To offset a pernicious activity, we ask Catholic parents and those interested in Catholic youth to be on their guard. Protestant prayer service, companionship with those who deny all supernatural religion, and absence from Mass on Sunday, make a combination which is bound to kill the life of faith in our Catholic young people."

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Last week the *Boston American* favored its readers with special despatches, hot from Rome, giving an "officially confirmed" account of the Pope's last hours. Bostonians who were fortunate enough to secure an early edition of Mr. Hearst's enterprising paper read a detailed description of the death-bed scene. They learned, for instance, that "the Pope's death followed a fainting spell, which brought his sisters and his confessor, Cardinal Vives y Tuto, quickly to his bedside," and many a resident of the Back Bay must have been moved to tears on reading this affecting passage: "Just before the Pontiff yielded up his spirit he spoke in sweetest accents to those around his bedside, whose prayers for his passing soul were broken by quiet sobbing." It is worthy of note that, though the despatches were protected by copyright, not a single paper in the country pilfered this wonderful news.

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Thirty thousand persons utterly destitute and homeless, two thousand square miles of territory inundated, thirty persons drowned and a financial loss of \$10,000,000 make up the result of a two weeks flood in the Mississippi Valley. During that time Government engineers and officials of State levee boards were engaged in battling the raging sweep of the Mississippi River from points in Illinois to threatened places in Mississippi and Arkansas. Were it not for the heroic efforts put forth to strengthen some of the levees and in some instances by breaking the levees to lessen the strain on defensive works of greater importance, the destruction would undoubtedly have been far greater. The present flood is by no means the worst recorded in the history of the Mississippi Valley. The inundation of 1897 lasted nearly two months, swept over an area of 20,000 square miles that contained about 47,000 farms, and, by the best estimate, made 60,000 persons homeless. As a result of

the recent disastrous overflow a continuance of the engineering work conducted by the Government is fully assured. Measures will be taken to strengthen the levees, deepen the channel near the mouth and make provision for storage reservoirs at the head waters of all the tributary streams.

HOME RULE

On April 9, under the title "Ulster," Rudyard Kipling printed in the *London Morning Post* a poem denunciatory of Home Rule, which ran in part as follows:

The dark eleventh hour
Draws on and sees us sold
To every evil power
We fought against of old—
Rebellion, rapine, hate,
Oppression, wrong and greed,
Are loosed to rule our fate
By England's act and deed.

The faith in which we stand,
The laws we make and guard
Our honor, lives and land
Are given for reward
To murder done by night;
To treason taught by day,
To folly, sloth and spite,
And we are thrust away.

The next two stanzas of "Ulster" declare its adherence to Union and that the Home Rulers are England's foes. The poem concludes:

We know war is prepared
On every peaceful home;
We know hell is declared
For such as serve not Rome.
The terror, threats and dread,
In market, hearth and field,
We know, when all is said,
We perish if we yield.

With apologies to Kipling, we suggest a revised version:

The brightest, fairest hour
Of England dawns to-day;
For every evil power
That hitherto held sway,
Rebellion, rapine, hate,
Oppression, wrong and greed
And all that wrecks a State,
She cancels by this deed.

The faith in which she stands,
And what her laws ensure,
Her homes, her honor, lands,
Are now for aye secure.
Oppression's deadly blight,
The hate with madness blind,
The tyranny of might,
She casts them all behind.

The blood in torrents spilt
The halters, racks and chains,
The centuries of guilt,
Of that naught now remains.

Behold the Empire makes
Her ancient foes her friends
Her captive's chains she breaks
And her right hand extends.

For ages she has reaped,
The curses she has sown;
Black hate like mountains heaped,
Against her flag and throne.
A new age now begins,
And lo! the erstwhile slave
Will pardon all these sins
And mighty England save.

No war will be declared
On every peaceful home,
Nor are there hells prepared
For those who serve not Rome.
The terror, threats and dread
At market, hearth and field
Are by injustice bred;
And will to justice yield.

So Kipling, cease to boast
And lay aside your fears.
You are frightened by a ghost,
Or seeking Orange cheers.
Old Ireland South and North
Will stand by law and throne,
And England need henceforth
Not fight her wars alone.

LITERATURE

Shakespeare on the Stage. By WILLIAM WINTER. New York: Moffat, Yard & Co.

This is an exceptionally adequate and enlightening critique of six plays of Shakespeare: "King Richard III," "The Merchant of Venice," "Othello," "Hamlet," "Macbeth," and "King Henry VIII," as presented by the greatest actors on the American and English stage. It has all the faults, which are few, and all the fine qualities, which are many, of the most discriminating, experienced and independent of American critics. Mr. Winter starts out by demolishing the rather commonly accepted view that "Shakespeare spells ruin." Edwin Booth, who was not much of a business man, realized from his Shakespearean parts about \$85,000 a year and, as a result of seventeen years of acting, left a fortune of \$605,000, after paying the huge indebtedness of his theatre. Shakespeare proved equally profitable to Irving and Daly, and it was in his plays that the great actors found themselves and succeeded best, artistically and financially. It was through Shakespeare that Robert Mantell, having failed otherwise, found fame and fortune. The failures have been due, not to Shakespeare, but to "bad judgment as to the play, the time and the place, and, most of all, the incompetent acting of vitally important parts." The vulgar spectacles that are supposed to "spell Success" have failed more frequently; but their setting and personnel are less expensive; Shakespeare can be produced only "by actors, not janitors," and the controllers of the American Theatre, looking, as a rule, merely to monetary gain, are unwilling or unable to provide the requirements.

Mr. Winter's account of the great actors is informing and interesting, chiefly because his exposition of their traits and methods brings the reader into closer intimacy with the great characters of Shakespeare, and gives thereby a clearer insight into their meanings. One can and frequently must differ with his views about the actors themselves, for though

his appreciation of dramatic values is liberal and just, his appraisal of their exponents is often provincially narrow, and the combination of these two extremes produces amusing contradictions. None but "an Anglo-Saxon" can act Shakespeare adequately, is his fundamental axiom; yet he numbers Macklin, McCullough, Macready, Quin, Sullivan, Power, the Barrys, the Barretts, Ada Rehan, and not a few others of like connotation, among the adequates. He finds all foreigners incompetent, and labors hard to prove that Salvini and Fechter have been such; yet "Helena Modjeska possessed a magic power to charm the fancy and touch the heart, blending intellectual character with tenderness and grace"; she and Ellen Terry were "the loveliest embodiments of *Queen Katharine* that have been seen on the American stage," and "her performance ranked with the best which have been recorded."

But apart from idiosyncrasies, which are even as informing as they are entertaining, the study is serious, lofty and enlightening, and no professor of literature nor Shakespearean student can afford to be without it.

M. K.

Loretto: Annals of the Century. By ANNA C. MINOGUE. With an Introduction by the Most Rev. JOHN J. GLENNON, D.D., Archbishop of St. Louis. New York: The America Press.

Everybody likes to hear of the thrilling adventures of the pioneers; the fearless men who blazed their way through the forests or journeyed over the trackless plains or fought the Indians, or hunted the bison, or tracked the bear, and finally settled down in some lonely cabin to await the coming of the civilization that was hurrying after them. In this new book called "Loretto: Annals of the Century," we have a genuine pioneer story, not however, of heroes but of heroines, the wonderful Kentucky women of the early days when the country was covered with impenetrable forests and painted Indians, and grizzly bears and catamounts and deer were to be met with. The settlers were mostly from Maryland. Their cabins were of logs and the floor was of earth; the rude furniture had been hewn into shape by the woodman's axe; the food was scant and coarse; the garments were homespun or made of the skins of the beasts that had been slain in the hunt. In spite of their privations, or perhaps because of them, these early settlers were good for they were of fine stock and were all Catholics and fortunately were blessed with the ministrations of a holy priest who knew them all, and loved them all and who spent most of his time on horseback visiting the cabins that were scattered far and wide in the wilderness.

It is wonderful how some of the Catholics of those parts began the work of education. And yet it is not wonderful for wherever Catholics build a church, no matter how humble it may be, they do their best to build a school alongside of it. But it is probable that no school that afterwards developed into an immense and influential educational organization was inaugurated under such heroically inauspicious surroundings as the one of which this story is told. "Mary Rhodes," we are informed, "opened her school in a cabin which from neglect and a long-uninhabited condition was in a sorry state of decay. It had no floor, its roof let in the rain and snow, and the chinks between the logs, while conducive to health in admitting fresh air in abundance, did not promote the comfort of the inmates when the chilling blasts of winter swept over the land."

There she was joined by Nancy Havern and Christina Stuart, and soon these three marvelous young women who had forsaken their homes so as to be nearer to the hard work which they had assumed to exert their influence on the young generation around them, began to dream of higher things, and the idea of a religious community rapidly arose in their hearts and the great community of Loretto, whose splendid houses of education now cover that part of the Middle West began its

life. Never did it enter into the wildest imagination of those three Kentucky girls that such would be the result of the generous self-sacrifice with which they inaugurated the work of education away back in the first days of the nineteenth century.

Fortunately the apostolic Father Nerinckx was at their side, and he drew up a set of rules and the little group took on the semblance of a community. The humble man had scruples about it after awhile, for what did he know of religious life? And so he proposed to have some nuns come over from Europe to direct them properly in their new vocation. But these independent Kentuckians would not hear of it. They were Americans and they wanted to be absolutely free from all suspicion of foreign influence.

Then began the epic. Other women came to join them. House after house was established, often only cabins of logs; the nuns were often without food; their household accommodations of the poorest; and there were long journeys for new foundations. Indians are here and there met with and one poor little nun dies of fright and is buried somewhere out on the lonely prairie, no one knows where, and singularly enough wherever they went a trail of fire seemed to pursue them. It is marvelous how many of their houses were a prey to disastrous conflagrations in those early days. But such losses only added new courage. Other establishments were begun, each year seeming to add a new building to their possessions or to develop those already built until now, as we turn the leaves of the attractive book we are amazed to see how after a lapse of only a hundred years, such splendid institutions of learning could have grown from the little log hut where Nancy Havern, Christina Stuart and Mary Rhodes first started their work. Perhaps the greatest test this Loretto community was put to in order to show the stability of their institute was that to which they were subjected by one of their most devoted friends, Father Chabrat. He was a young and inexperienced priest when he was made their Ecclesiastical Superior, and he immediately proceeded to change all the rules that the beloved Father Nerinckx had laid down for his spiritual daughters. They resented it bitterly but were helpless. The rules of Father Nerinckx, however, the annalist informs us, were written more deeply in the hearts of these faithful women, precisely because Father Chabrat endeavored to change them. He continued the same plan of action even after he was honored with the mitre. His intention was of the best, of course, but it was an unfortunate mistake of judgment, and when he died all the changes and modifications he had made in the rule of Father Nerinckx were done away with by Rome and the nuns once more had the power of following the way of life which had originally won them from the world and which alone was suited to their spiritual progress.

Miss Minogue has told the beautiful story well and at times dramatically. The book is a valuable contribution to the ecclesiastical history of the country, and it is fortunate that it was finished in such a successful fashion just at the time the Loretto communities are celebrating the glories of their hundred years.

* * *

Faith Brandon, a Novel. By HENRIETTA DANA SKINNER. New York and London: D. Appleton & Co.

This is a story having as a heroine a sixteen year old American girl who is so fascinating that she keeps dangling after her two Russian nobles, the one professing the Orthodox faith and the other the Uniate. Yet she is so interested in questions liturgical and dogmatic that she fights her way from Ritualism into the true Fold, brings along with her the schismatical lover, and sees her Slavonian suitor safely off to Heaven. The author writes quite familiarly of the social and religious practices prevailing in Russia, but the reader's interest in the story flags now and then, because the characters or situations become unnatural. By the bye,

when a Jesuit priest confers Extreme Unction, even on Uniates, he does not anoint the breast. This is the way a Protestant death-bed impresses a Catholic nobleman:—

"Is that all this clergyman can do for a soul that is going to meet its Maker? Do you know what it seems like to us Russians, who literally die in the arms of Mother Church and are sung to sleep on her bosom? Where is the last confession, the anointing with oil of one's sinful members, the absolution, the penitential cry for mercy, the visit of the Divine Redeemer, the consolations of the Holy Viaticum, the invocation of those gone before in the Communion of Saints? Oh, why must she die where all is so bare, so cold, so empty? Why does she not hear the chant of faith, and see the crucifix before her eyes?"

Dovsprung was right. The "Visitation of the Sick," even when read with "much reverence and impressiveness," is a pitifully inadequate substitute for the Last Sacraments.

W. D.

The Directors of The Catholic Foreign Mission Society, with a view to developing apostolic vocations, have published from the new seminary at Hawthorne, N. Y., the third edition of the biography of William H. Judge, S.J., the Alaskan missionary. The book was written some eight years ago by the late Father Charles J. Judge, S.S., the Jesuit's brother, and was so well received that a second edition was soon needed. The old-fashioned manner of telling about saints and martyrs and missionaries is often so unreal that such books do not appeal very forcibly to Catholic youths to-day, but here is the story of a man who was born in Baltimore but sixty-two years ago and labored hard for souls in the Klondike gold fields until his death at the age of forty-nine, all told in a simple, unassuming way by his own brother. The book should start some lads toward Hawthorne.

In the large audience that gathered in the Hudson Theatre, New York, on April 8, to hear Mgr. Benson lecture on "Modern Psychical Research," there must have been many readers of eerie books of his, like "The Light Invisible." As a lecturer, no less than as a preacher, Mgr. Benson holds the attention of his hearers every instant. Telepathy and the "sub-conscious self," in this gifted convert's opinion, will explain most "ghost stories." As for spiritism, the one phenomenon out of a hundred that is not a sham, is caused by the powers of darkness. The lecturer believes that non-Christian psychology will be forced to grant the existence and immortality of the soul and will then ask theology how to save it. Mgr. Benson sailed for England April 15th, after a two months' stay in New York. The throngs to whom this able and convincing speaker has brought profit and pleasure will be eager to welcome him to our shores again.

The fact that there are 40,000 ancient manuscripts in the Vatican Library doubtless makes the collection surpass both in value and interest those of all other libraries combined. But in the opinion of the Prefect, Father Ehrle, S.J., these treasures are not sufficiently protected. So with the Holy Father's approval the wooden cupboards or "armari" containing the manuscripts, are being converted into fire-proof safes, and certain rooms are being lined with non-inflammable material. Father Ehrle, owing to his advanced age, is soon to retire from the post of librarian, and Monsignor Ratti, director of the Ambrosian Library of Milan, has been selected by the Pope to succeed him.

"Organum Comitans ad Proprium de Tempore Gradualis Romani quod harmonice ornavit Dr. Fr. X. Mathias. Sump-

tibus Friderici Pustet," is the full title of a manual which contains the organ part for the proper of the Mass, according to the Vatican edition, for week days and Sundays, from Septuagesima Sunday to the octave of the Ascension, with the omission of Holy Week. The accompaniments are simple in form; they preserve the character of each mode, and should prove of assistance in the easy rendition of the plain chant for which they were arranged. The book is published in a form convenient for use at the organ.

The "Crown Hymnal" is a collection of prayers, hymns, plain chant for Masses, Vespers, Holy Week and funerals, to all of which is added a brief glossary of musical terms. The purpose of the Hymnal is to help Pastors to introduce into their parochial schools the kind of music recommended by Pius X in his *Motu Proprio*. The volume is comprehensive and contains all that an ordinary school child will find use for in the services of the Church. No doubt the difficult task for the compilers of the Hymnal was the selection of the English and Latin hymns. The making of satisfactory anthologies is proverbially no easy matter, nor is it a lighter task to make a collection of hymns that will suit all tastes. However, as the purpose of the Hymnal is to introduce the school children to good church music, we should prefer to see some of the English hymns which are published in the manual omitted. The Latin hymns chosen are satisfactory and are arranged according to order, a convenience which is wanting in the English hymns.

BOOKS RECEIVED

The Classical Papers of Mortimer Lamson Earle. With a memoir. New York: The Columbia University Press.
Stover at Yale. By Owen Johnson. New York: F. A. Stokes & Co. Net \$1.35.
Faith Brandon. By Henrietta Dana Skinner. New York: D. Appleton Co. \$1.30.

Latin Publication:

Via Franciscana ad Caestem Hierusalem, Continentis S. Regulam et Testamentum Seraphici Patris S. Francisci. Franciscanis Viatoribus. New York: Frederick Pustet & Co. Net 90 cents.

French Publication:

Christus. Manuel D'Histoire des Religions. Par Joseph Huby. Paris: Gabriel Beauchesne et Cie. 117, Rue de Rennes.

EDUCATION

In his final conference on Socialism, which on Easter Sunday closed the series of Lenten sermons he has been giving in St. Patrick's Cathedral, New York, Father Vaughan acknowledged that the Socialists in several ways have laid us under a deep indebtedness. "They have set us a splendid example," he said, "not only of energy and of enterprise in working for a cause, but they have also shown us a spirit of generosity, not to say of self-sacrifice, by the way they go to work in their attempt to establish a commonwealth with a very problematical future and a very uncertain destiny." It were well for us all that greater heed be given to the industry Father Vaughan holds up as an example; it is the one thing belonging to the Socialists that is altogether admirable—they are at work all the time.

* * *

By a strange coincidence the magazine section of the New York Times (Sunday, April 7) gives nearly a whole page to a story which admirably illustrates a phase of this industry that ought to attract attention. In a well-prepared sketch of the spread of Socialistic organizations in the colleges and universities of the country these among other facts are mentioned:

"One year ago the number of important colleges and universities in this country in which the Socialists claimed their

propaganda had a foothold numbered only eleven. Within the past year the increase has been 400 per cent.; Socialist local societies, with Socialist libraries and Socialist lecturers in frequent attendance, now number forty-six, hardly any sizable university being without its group.

"These local societies follow exactly the form of organization of college fraternities. They style themselves 'chapters' of the 'Intercollegiate,' and each year they send 'chapter delegates' to an 'Intercollegiate Convention.' As in the case of college fraternities again, they bring their graduates together into 'alumni groups,' and of these five have been formed within the past eight months, whereas a year ago only one such alumni group existed.

"The activities of the college Socialists were forced upon the attention of the public a few days ago, when four professors at Wellesley College appeared at strike meetings in Lawrence. They were in evidence again even more recently, when a delegate from the Boston Alumni Chapter carried to the Lawrence Strike Committee a money contribution taken up by the active chapter of Harvard University. In numbers the college Socialists have increased from 150 in 1910 to 860 in 1912.

"A short time ago S. A. Eliot, Jr., of the Harvard class of 1913, a grandson of President Eliot, made known his radical affiliations by introducing Emma Goldman at a meeting at which she was to be the chief speaker. Ten months ago such Socialist agitators as Charles Edward Russell and Lincoln Steffens were complaining bitterly that the university Presidents and Boards of Trustees were dead set in opposition to Socialistic bodies within the campus communities and were strangling them by all possible means. Yesterday a question to Harry W. Laidler, organizer of the Socialist 'chapters' and Secretary of the Intercollegiate Socialist Society, as to whether or not any university now discriminates against Socialists, was answered in the negative. Mr. Laidler said that on the contrary all universities now throw open their large assembly rooms for addresses by the visiting lecturers, give quarters in the college buildings to the Socialist chapters, and permit the use of the college publications in the dissemination of propagandist literature if it is written by bona fide students."

* * *

Some of the results of the activity of these chapters are especially worth noting. Three separate college publications, Yale and Harvard supporting two of them, are devoted entirely to the work of the Socialist locals issuing them. Members of the alumni chapters which now exist in Boston, Philadelphia, Springfield, Washington and New York have been set to work writing school books and reading lessons for primary grade schools. A complete reading course for children is being prepared, the lessons of which are cleverly arranged to stimulate debate and to awaken interest in Socialistic schemes. Plans are already under way to provide opportunity for the solving of the problem of working these lessons into the public schools in factory cities.

* * *

"To be sure," says the *Times*, "in gaining their foothold in the colleges the Socialists had to make a claim of abandoning all propagandist efforts. The college chapters in all such work act 'unofficially.' Officially they are chapters 'for the study of Socialism,' organized purely so that their members may 'acquaint themselves with the meaning of the Socialist movement.'" How tenuous is the distinction one readily understands when he learns that copies of the 6,000 or more pamphlets sent out annually from New York in the interests of the Socialistic Propaganda freely circulate in these chapters.

What is being done to counteract it all? Free inquiry and free discussion are the excuses alleged in Harvard and Yale and Princeton and Columbia, and in the great State universities in which this latest development of the wide open academic freedom policy is in vogue. But after all why should or must the free inquiry and free discussion be entirely on one side? It is well enough to agree that Socialism is a thing of dreams that sensible men must recognize to be impossible of realization, but while they are dreaming its expounders are preaching doctrines pernicious, aye disastrous, to the individual, to the family, to religion and to the State. By no legitimate mental processes can their principles, postulates and consequences be made to fit in with the laws of justice, equity and right as promulgated by the Christian dispensation. Are the forty great schools of the country, in which the plea of academic freedom of discussion is absurdly stretched to the limit in favor of a system which means mischief wherever it shows itself, doing their fair duty in providing opportunities, equal to the propaganda of Socialism, for their students. It were no very difficult task, one may suggest, to introduce into their schools courses in which their students may learn the real truth about the system, intelligently to appreciate its fallacies and to equip themselves to contradict its pernicious tendencies. Meantime the story told in the *Times* article should serve as a new warning to parents. Is it wise to entrust the education of young men to institutions in which in matters of such vital importance to society the field is left entirely to Socialists?

Commenting editorially on the report of Mr. McAdoo, Chief Magistrate of New York City, to which reference was made in this column in our issue of last week, a writer in the *World* in light and airy way deprecates the disposition to look upon the details of his statement with uneasiness.

"The youthfulness of daring criminals has in fact long been noted," affirms the *World* writer. "It was so in the old days of Jack Sheppard and Claude Duval. It will always be so. A large proportion of this dare-devil crime is done not for the sake of the crime but for the sake of the daring. The brain of youth is full of romance and the heart of youth is brave and reckless. In the country this excess of energy works itself out in hunting and fishing, in hill-climbing or boating or swimming, with an occasional raid on a neighboring orchard. But in the city the one thing to fight against that a red-blooded boy sees is the police, and through sheer love of adventure he violates the law."

No doubt the writer meant to be playful, but the entire paragraph suggests a cynicism that is apt to give thought to those of us who see little of romance in the reckless rowdiness of the organized bands the report speaks of. The love of adventure that makes young men a troublesome element to peace officers, that trains them to become "burglars, truck thieves, hold-up men, gun-bearers, so-called 'bad men' and similar criminals and dangerous characters" is hardly to be dismissed with the airy persiflage of the *World* paragrapher. Mr. McAdoo's words are, as the writer affirms, a new statement of an old story, but it is the old story of vicious development of youth when no care is shown in their religious and moral upbringing. We have its evolution in startling form in the recent despatches from Paris, which details the desperate criminality of mere boys. Reckless energy on the part of youth is not necessarily criminal, but when it is criminal it behoves society to guard itself against the evil in some more saving fashion than that of the shrug of the shoulders whilst one playfully comments on "the romance that fills the brain of youth."

M. J. O'C.

ECONOMICS

Though the English coal strike was serious enough, the newspapers, not satisfied with reporting its real evils, exaggerated them and invented others. One cannot say whether they were moved to do so by their habitual sensationalism, or by the idea of terrifying owners and miners into ending the strike. Perhaps both motives were present; and if the former was a bad one, the latter has some appearance of good. Still not even for a good end should one deviate from the truth.

Hence the newspapers are to be blamed for saying that the strike would bring about the loss of trade to foreign countries. The fact is that no country is prepared to take over any appreciable part of England's trade at a moment's notice; nor could all together absorb a large part of it. Their capacities are fully occupied with their own trade and they have neither the material, the factories, nor the means of transport for a sudden large increase. Of course, should all other nations enjoy profound industrial peace while England was plunged in a long industrial war, there would be eventually a dislocation and rearrangement of trade. But as the conditions abroad do not differ from those in England, such a hypothesis is not worth considering. During the strike the merchants of other countries were too much upset by it to think about capturing markets. They were looking forward to the re-establishment of normal conditions; and each was thinking how, when this should take place, he could get ahead of his neighbors in placing his orders in England.

The statements regarding tremendous losses resulting from the strike, were absurd. So far as the coal owners, apart from some comparatively slight damage from flooding, rioting, etc., they lost nothing. They have their coal; and what they did not raise and sell during April, they will raise and sell during May, June and July. During the same period cotton manufacturers and others will make up for the April suspension of work; for there is no way of doing without the English factories. But what are we to think of the assertions scattered broadcast that by April 1, the miners had lost fifty million dollars in wages and that five times that sum had been lost through the crippling of railways, of steamships and of business generally. If some four hundred million dollars have been lost, where have they gone to? Sixty million dollars would be the wages for April of the whole body of unemployed miners at the very generous average of \$2 a day for all classes, from the hewers to the pit brow girls. If such be their average earnings one must say that they were very wicked to strike, and very foolish to make such a fuss about the minimum wage of \$1.25 for men and 50 cents for boys. But supposing that there was no exaggeration in the figures, we say that the April wages are not all lost. The opening of the mines must be followed by a heavy demand for the replacing of stocks; and the effect of this will be employment for all with no likelihood that any will be laid off for some time to come, and the possibility of earning extra pay for extra time. This will be the case also with regard to the other trades suspended temporarily on account of the strike, and in them working overtime for extra pay is commoner than in the collieries.

As for railway and steamship companies, if they did less business during April, they reduced their expenses in proportion. During the next two or three months they will carry passengers and goods they could not transport then; so that at the end of the year they will have a good average balance sheet for their shareholders.

Of course, we do not go to the opposite extreme of maintaining that the strike caused no losses to operatives. Many whose employment is fairly permanent, too, have missed a month's pay without much prospect of getting it back. The officers of a steamer will not be the richer because their ship will carry, say ten per cent. more cargo than ordinarily during the

next few weeks, nor will railway guards and engine drivers get more pay because there are a couple of wagons more than usual in their train. The companies will profit but there will be no advantage to them. We suspect too that many small shopkeepers have suffered. But we maintain that the real evil of the strike was moral rather than economic.

But what about the funds of the Unions? We are told that these amounting to some six million dollars have been wiped out. They have been wiped out just as a certain sum is wiped out whenever one spends his savings for a suit of clothes. They have been spent for the purpose for which they were accumulated; and the spenders have their *quid pro quo* in the results achieved by the strike. Hence the wiping out of union funds cannot be called a loss.

H. W.

PULPIT, PRESS AND PLATFORM

A really large body of humane legislation is being enacted in this country at the very time when men are crying up and down the land that nothing of the kind is possible under our present heartless system of government, says the *Evening Post* of April 4. Yesterday the Senate passed without a division the bill to prevent the manufacture and use of phosphorus-matches, so deadly to workers engaged in that industry. It is expected that the workmen's compensation bill will also soon be made a law by Congress. At Albany the Constitutional amendment was passed making legal an employers' liability act, such as the Court of Appeals recently held invalid, together with several of the bills to safeguard the health and lives of employees in factories. The list of measures of this kind might be lengthened. It is well coolly to consider the proof they yield that our Legislatures and our Congress are not wickedly callous to the wrongs and hardships of the men and women who labor, and are not corruptly held back from granting relief. These things also show that it is not necessary to turn our institutions upside down and inside out in order to secure "social justice"—provided social justice be defined as a definite remedy for a specific evil, and not merely a vague protest of indefinite discontent.

In Liverpool, on March 24, Chevalier C. Formilli, of London, lectured before the St. Anne's Club on "The Mosaic in the Christian Art."

Very little, said the lecturer, can be said with precision of the origin of mosaic, but we cannot greatly deviate from the truth if we attribute its birth to some century before Cæsar's time, and the place of its perfection to Greece. The brilliancy of its color, the intricacy of the pattern, the monumental aspect of the style admit of no doubt as to its Oriental origin. If Athens taught that art to Rome, Rome taught it to the world, because wherever Rome planted its Eagle there mosaic is to be found. If this noble art died out of Rome as a pagan art, its resurrection there was Christian, bringing with it all the exuberance of color and the fantastic richness of the East. No doubt one of the greatest of all promoters in the new Christian style was Constantine the Great, who made Byzantium his royal residence, calling it Constantinople. A great many palaces and churches were built during his reign, but the art of mosaic reached the highest point only during the reign of the Emperor Justinian, about 537, when St. Sophia was built by his orders.

It is therefore to the East that we owe more especially the art of mosaic and that of painting; and to Italy the honor of being for centuries the faithful custodian of that inheritance, adding to it as she did the national artistic traditions of the past. The Byzantine school was one of painters more than one of marble workers; they painted with colored stones

instead of brushes and colors. The mosaic panels in San Vitale of Ravenna, and the angels on the dome of the sepulchre of Galla Placidia, also in Ravenna, as well as the long friezes in St. Apollinare Nuovo, are sufficient to prove the assertion.

That superb scheme of color of Galla Placidia's tomb was soon recognized as such by the great master Raphael; after his visit to Ravenna he adopted the same scheme for his Loggia in the Vatican. Once this great color fashion had started nothing could uproot it, although many attempts were made to return to the simplicity and coldness of color of the primitive Latin Church. Without the artistic invasion of color from the East the world would never have seen the glorious St. Mark of Venice, the immortal Ravenna, the basilicas of the Eternal City, nor the gems of Westminster. Besides the importation of the new Christian art another great factor forced the Italians to abandon the old Roman art; and this was the barbarous invasion of the Goths and others, when they cut the old statues to pieces to pave the roads, or to build walls of defence; and with the disappearance of the monuments and the false gods, disappeared also the art of their fathers, leaving Rome a hideous heap of ruins—a camp of desolation.

But Rome was destined to have another artistic resurrection, and soon became the centre of the Byzantine school of Italy. She absorbed with fanatical joy the religious art of the East, and in that art soon became greater than her teacher.

The lecturer then described the art of the Cosmati or marble workers. They were not only architects of great repute, colorists as great as Titian, but they were marble carvers such as the world had never seen before. They made the sign of the cross at the beginning and end of their daily work, and instead of whistling the popular airs of the time they sang hymns of praise for the God for whom they worked. A notable example of their work in England is the tomb of Edward the Confessor at Westminster, and another important work, although much restored, is a pavement in Canterbury Cathedral.

PERSONAL

On April 14 Right Rev. Matthew Harkins, Bishop of Providence, R. I., celebrated the twenty-fifth anniversary of his consecration. He received a brief from the Holy Father which states that in commemoration of the happy event and because he is "a pastor eminent for learning, zeal and wisdom" Bishop Harkins has been made an assistant at the Pontifical throne by his Holiness.

The Samoan correspondent of the *New Zealand Herald* writes that the death of the chief Mataafa was unexpected. Although he had several times been ill during the past year, it was not thought that his end would be quite so sudden.

In the stormy days of the "eighties" in Samoa, Mataafa, was terrible in war, and thrice repulsed landing parties from the German cruisers. Yet when the Germans were in peril, in common with the Britishers and Americans, in the fearful storm of March 16, 1889, he gallantly came to their rescue at the head of 200 of his adherents, and by their heroism he and his little army saved the lives of many Americans and German sailors who otherwise would have been lost when their ships were driven ashore. The Calliope, which had come to watch British interests when the squadrons of the two other Powers entered Apia Harbor, steamed through the teeth of the hurricane and escaped.

For twelve years under German rule, Mataafa faithfully supported the administration, which had been exceptionally kind to him and very considerate of all his needs. They even pro-

ceeded so far as to erect for Mataafa during his lifetime a very elaborate sepulchre, which he occasionally superintended himself, for it was built within a stone's throw of his residence. The office of Alii Sili, which he held, is purely nominal and carries with it no special powers or draws to it no particular high honors, and it will probably be wholly abolished for the future. Joseph Mataafa died as he had lived for many years, a devout Catholic, and he was buried from the local cathedral with all the honors which the Church could bestow upon him. All the officials of the Government and most of the foreign population, as well as large numbers of natives, attended; together with Tanu, who in 1899 was crowned in opposition to Mataafa. Thus passes perhaps the noblest Samoan of whom we have any record. A man thoroughly honorable, steadfast in his friendships, brave to a fault, patient under adversity, and humble and considerate when in power.

ECCLESIASTICAL NEWS

The new code of the laws of the Church is rapidly advancing. One-third of this code has already been printed in draft form and is being despatched to all the bishops of the Church. They will be given six months to study this portion and make their observations on it and so give the commission the benefit of their experience in the final revision. As the remaining portions of the great work will in the same manner be submitted to all the bishops, there is a likelihood that, even though the commission continues to labor at it unremittingly, fully three years must elapse before what is looked upon as perhaps the greatest work of the Pontificate of Pius X will be accomplished.

Rev. Father E. A. Duff assistant at the Cathedral in Charleston, S. C., celebrated Mass abroad the United States Cruiser Olympia, the station ship of the reserve torpedo divisions, at the Charleston Navy Yard on Easter Sunday. Fully one hundred men assisted at the Holy Sacrifice, which was offered on the gun deck of the famous old fighting ship.

The city of Buenos Aires, Argentina, is divided into twenty-four parishes and two vice-parishes. In the whole republic, there are about five hundred and fifty parishes and some two thousand five hundred different Catholic societies. All this prompts our esteemed contemporary, *El Pueblo*, to muse in the following strain:

"From the annual report of the associated Catholic Societies of the parish of San Carlos, we reproduce a part of the report of the committees of ladies and gentlemen for the diffusion of good reading matter. 'Your committees have fully carried out their assigned work of promoting good reading by word, by advice, and by coöperation. They have subscribed for Catholic papers, they have made cash donations towards their support, and they have taken up collections for the same purpose. Moreover, they have contributed, according to their ability and as occasion offered, by sending in items of news and interesting articles and by patronizing the advertising pages, all these points being indicated in the program drawn up for their guidance. During the year, they have distributed 564,800 copies of newspapers in Spanish and 31,280 in Italian; and on feast days, they have handed out tracts and booklets on the Easter Communion, devotion to St. Joseph, the Commemoration of the Faithful Departed, etc., to which they have added, for the benefit of the illiterate, booklets illustrating the teaching of the catechism, which may be called 'the catechism in pictures.'

"Your committees have met monthly and have discussed with earnestness and enthusiasm what concerned the success of their work, such, for example, as the best means of bringing Catholic literature to the knowledge of every family in the parish. The necessary expenses have been met by a number of dramatic and musical performances, which were generously patronized. A

prominent feature of the work has been that of certain gentlemen who defrayed the cost of subscriptions to Catholic papers which were regularly placed in public reading rooms and other places where many people gather."

"What would result," asks *El Pueblo*, "if not only the Catholic societies in the parish of San Carlos but all the Catholic societies in all the parishes in the country were to combine their efforts with like earnestness for the advancement of the Catholic press?" It avows its inability to answer the question. So do we.

The year 1913 will be noteworthy as the sixteenth centenary of the liberty and peace given to the Church by means of the official recognition of Christianity by the Emperor Constantine in the Edict of Milan in 313. The celebration of the great event will, it is hoped, be observed in all the principal cities of Italy, particularly in Rome. It is proposed:

1. To erect a sacred monument near the Milvian Bridge where the Emperor Constantine routed Maxentius, which shall be a record to future generations of that glorious event, and shall also satisfy the spiritual needs of the population of the new quarter there.

2. To organize everywhere in Italy and abroad solemn ceremonies of thanksgiving to God as well as special festivities and appropriate publications, both scientific and popular, in order to bring to the knowledge of all the importance of the great religious and historic event which is being commemorated.

All are invited to help in constituting, under the direction of their Bishops, local committees in connection with the Superior Council in Rome, that united efforts may be made from every part to commemorate the great event in the manner best suited to each place. The program is issued under the signature of Mario, Prince Chigi, President of the Superior Council.

OBITUARY

Mother Margaret Keller, of the Religious of the Sacred Heart, who died at Eden Hall, Forresdale, Pa., April 6, was a member of a St. Louis family which gave four sisters to the order. Mother Keller, was a religious for over fifty years. For a time she was Superior at Eden Hall and held the same position some years ago at the Convent in 17th street, New York City. Mother Julia Keller, of Buenos Aires, Argentine Republic and Mother Mary Keller of Manhattanville are her sisters. Another sister Mother Anna Keller died about twenty years ago at the Sacred Heart Convent, Arch street, Philadelphia.

Mother Eutopia McMahon, Superior general of the Sisters of Charity of Nazareth, died at the Mother house, Nazareth, Ky., on April 8.

The man to whom Catholics are largely indebted for the verification of the site where Father Jogues was killed has just died at Auburn, N. Y., Gen. John S. Clark. He was a Captain in the civil war and was later made General. He worked assiduously and devotedly with John Gilmary Shea and Father Loyzance until the problem of the place of Jogues' martyrdom was settled beyond peradventure. General Clark was not a Catholic but he was an ardent admirer of Father Jogues. He was fond of repeating that the illustrious martyr was put to death not because of any hatred based on the fact that Jogues was a white man, but because he had repeatedly shown his contempt for the deity Agreskouli to whom the Iroquois sacrificed their captives. He would have willingly gone to Quebec to testify to the authorities investigating the case. His authority as a topographer of the sites of the old Indian villages both in New York and Huronia is unquestioned. He has written

a "History of the Cayugas" and has left many valuable maps of the towns of the Five Nations which are indispensable for the student of early Indian history. Personally he was a man worth knowing. Tall and erect in spite of his years, and bronzed as an Indian he was a striking figure in the city of Auburn where he spent the last years of his life. He died at the age of 89.

LETTER TO THE EDITOR

CHILD BEGGARS IN LONDON.

To the Editor of AMERICA:

I often wonder why charitable people are so ready to spoil a strong case by over statement or absolutely untrue statements. There is an instance of this in an extract from a German magazine in the article on "Child Slavery" published in AMERICA, of March 16, p. 539. The extract is from the *Jugendfürsorge* and runs thus:

"Hundreds of such beggar children wander about the streets of London, ragged, emaciated, dirty. Even in the most fashionable quarters you meet with these poor little unfortunates; they take their stand at the street corners, on the sidewalks, in doorways, their heads sunk on their breasts, all but lifeless. The 'impresario' has rented a room somewhere on the outskirts of the city in order to escape the scrutiny of the eye of the law, and lives handsomely and unmolested on the alms collected by his little baggar slaves. Some of these vampires mutilate their victims in the most cruel manner in order to increase their chance of profit. Beggar boys with broken arms or legs are no rarity, and the rapacity of their task masters has robbed others of the light of their eyes."

I have no hesitancy in saying that this is absurd fiction from beginning to end. I have been a working journalist in London for many years and I know what I am talking about. The thing is non-existent and simply impossible. The child beggar sent into the streets would be at once taken in charge of the police, and whoever sent the child out would be prosecuted. It would not be even possible to conceal begging under the guise of street trading. Children are not allowed to sell anything in the London streets, the only exception being that of the newsboys, and they are not beggars.

Besides the police there are other agencies that clear away wandering children. The school attendance officers of the County Council look after truants from school. Homeless children are taken in charge of the agents of more than one refuge. No child could wander for a day in London streets on this begging scheme. Action would be all the more swift and efficient in the case of a crippled or blind child, and the story of children being lamed or blinded in order to send them out as beggars is a bit of ignorant fiction.

It is even impossible for parents to go out begging and parading children with them. The little touch about the wicked "impresario" living on the outskirts to evade the law is enough to show the writer does not know London. The outskirts, chiefly comfortable residential quarters, are the very places where hiding is difficult. The crowded inner districts of the east and south are better places of concealment. If the matter were not so serious one could laugh at the idea of the wicked "impresario" choosing a base of operations from which he would have to convey his ragged and crippled victims some miles each day by street cars and electric railways.

I imagine the German writer has gathered his strange ideas from some Continental novel descriptive of the slum life in London, and based on exaggeration of what may have happened one hundred years ago.

A. H. A.

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